

The Homiletic and Pastoral Review

Cum Permissu Superiorum

VOL. XXVI, NO. 8

MAY, 1926

Preaching Our Lady
Religion and Psychic Health
Monumental Work on St. John's Gospel
The Seven Gifts in Early Greek Theology
Marriage Before Two Witnesses
Funeral Stipends

Liturgical Notes—Roman Documents
Answers to Questions

In the Homiletic Part: Sermons; Book Notes;
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The Homiletic and Pastoral Review

A Monthly Publication

Editors: CHARLES J. CALLAN, O.P., and J. A. McHUGH, O.P.

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MAY, 1926

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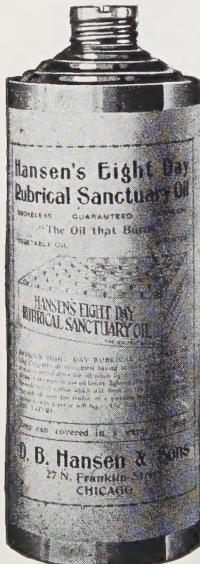
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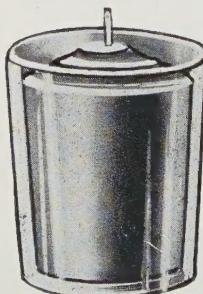
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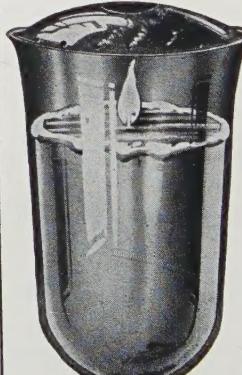
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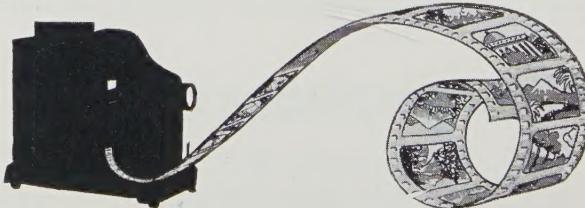
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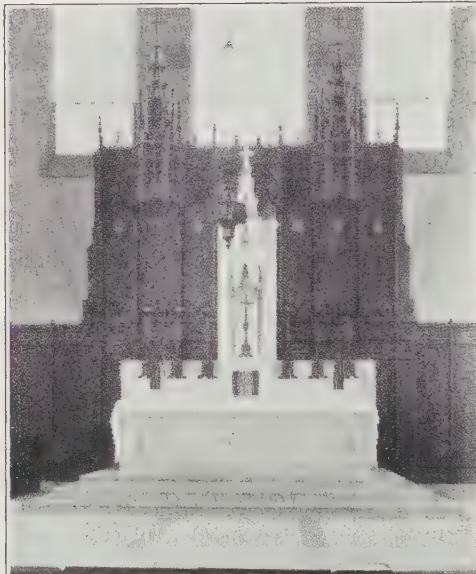


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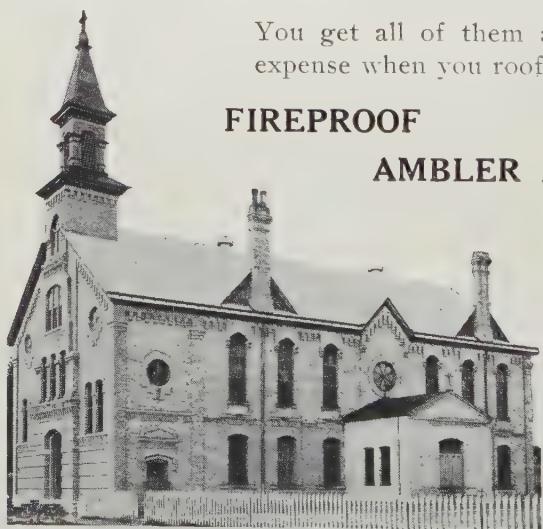
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The Homiletic and Pastoral Review

Vol. XXVI

MAY , 1926

No. 8

PASTORALIA

Religion and Psychic Health

We have seen in a general way that religion is conducive to psychic and physical health, and that it promotes normal development of mind and body. We may go further than this and claim that it enhances human vitality and is able to tap deep-lying psychic resources which no other agency can reach. The inexhaustible energy of the Saints and their astounding achievements always have been the admiration of the world. But this tremendous energy of the Saints was aroused and sustained by religious ideas. No lever is comparable in potency to religion. It moves not only mountains but worlds. Religion imparts irresistible momentum to any movement to which it is harnessed. Even those who deny the objective validity of religion, admit its power to call forth effort and to intensify action.¹ It goes without saying that such an access of vitality is beneficial to health and general human efficiency. Pointedly Dr. James J. Walsh remarks: "Nothing is so capable of giving a fillip to a sluggish will, arousing it to efforts that even its possessor never dreamt it capable of, as religion. The change of life known as conversion has not infrequently revolutionized an existence that seemed hopelessly and helplessly committed to the baser aims of living. Instances are in every one's experience, and the veriest self-appointed exhorter has many of them to his credit."² We will, how-

¹ Thus Dr. Charles A. Ellwood: "What need is there for religion in a fully scientific world? The answer is plainly that the problem life presents is much more than a problem of knowledge. It is even more a problem of motives and of will attitudes. . . . Science, if it is to benefit man in an idealistic social way, is consequently helpless without religion. Religion needs science to give it knowledge of the best means to reach its end, but science needs religion not less to move men effectively to use aright the truth which it discovers. Each is impotent to change mankind without the other; one for lack of technique and one for want of power" ("Christianity and Social Science," New York).

² "Religion and Health" (New York).

ever, now see in greater detail in what manner religion brings about and helps to maintain psychic health.

THE ORGANIZED SELF

Mental disease, in the last analysis, appears to be a form of distraction, an inability to coördinate and control the various mental processes that constitute the self. It arises when any mental process acquires an independent activity of its own that is not duly correlated to the interests of the whole personality and escapes conscious control. Mental health, on the contrary, will be found where the self is properly unified and organized, where all the mental processes are duly correlated and integrated, where voluntary attention and active concentration are exercised, and where conscious control extends to all the actions to which normally it ought to extend. Harmonious organization of the self is not an initial state; it is rather the result of deliberate effort and continued striving. If organization is not purposely aimed at, disintegration will be the final outcome.³

Two things are necessary to organize the self to a harmonious whole: an inspiring and commanding ideal and sustained will-exertion. Religion places before man the most stirring ideals, and it also furnishes adequate motives for the stimulation of the will. Hence, it affords valuable aid in the organization of the self.

Religion gives a commanding and stimulating life-purpose sufficient to engage all the faculties of man. It sets him tasks that will arouse to the full his mental energies. It removes that helpless pas-

³ "But it may be asked, if the self is an organization of all the sentiments and dispositions, what binds them together? What is the unifying principle which organizes it? It is that they are directed towards a common purpose. . . . This leads us to recognize the importance of the will in conduct. As soon as the self ceases to function as one, it ceases to be one. The self immediately begins to disintegrate, and our actions and conduct are again at the mercy of the disintegrated parts, of uncontrolled instincts and impulses. Even in sleep and in delirium, we are not ourselves in the fullest sense, although we remain the same psychological individuals. The great endeavor of our lives is to build ourselves up into a higher unity and completeness, and to maintain our integrity. . . . The self ceases to be a self as soon as the will ceases to function" ("Psychology and Morals," New York.) Religion gathers all our activities into one focus and subordinates them to one purpose and ideal. The happy result of this is, that it knits the self into a solid whole and impresses upon it the stamp of unity and harmony. In its turn, a personality of such compact texture is not subject to dissociation and other abnormal psychic phenomena, but will resist the distracting influences that proceed from external stimuli or instinctive impulses. It will be one and undivided and self-possessed, and, by the same token, normal and healthy.

sivity and listlessness that are the prerequisites of mental derangement. It consequently makes for spiritual unity and personal control. We must remember that it is ordinarily not the full life that succumbs to mental troubles, but the empty life—the life that has no center from which emanate great and inspiring imperatives. Religion fills our whole life with purpose, and thus saves us from the perils that lurk in a life governed by impulse and external stimuli that are apt to upset the mental equilibrium.⁴

CARE AND WORRY

Worry and anxiety are rightly regarded as frequent contributory causes of psychic troubles. These distressful mental states originate in an overestimation of the things of this world. By shifting the emphasis from this life to the next, and thus depriving the objects of the visible world of their exaggerated importance, religion happily removes many sources of disquieting care and annoying solicitude. The religious man is not so intensely interested in the things of time that he would fret over them, or that the prospect of their loss could throw him into a panic that might unhinge his mind. The so-called otherworldliness of the religion of Christ is a powerful antidote against the scramble for wealth that so often results in complete prostration. He who is chiefly concerned about the one thing necessary, will not allow the fleeting things of time to enslave and overmaster him. Even if misfortune befalls him, the blow will be softened and will be unable to crush his spirits, as it will crush the spirits of those who have set their hearts on these things. The good Christian takes the acquisition of temporal goods easier, and

⁴ "A most important factor in any good programme of mental hygiene is a real, worthy object in life. Only the possession of an adequate aim can call the individual out of himself fully—an outer ideal on which to concentrate his whole life's energy. In a word, a worthy task that will tax a man's power to the limit is essential to sound mental health. For want of it many a mind is sick and ill at ease. . . . A great psychiatrist, of other days, has said that comfort is not wholesome for the right man, for the reason that it enervates. Duty, responsibility, is his true comfort. . . . Thus, Jesus calls his disciples to be workers—he sets before them a task that will tax their powers to the limit—a task, indeed, which is nothing less than to do the will of God. From the point of view of mental hygiene, such a programme is the highest kind of a stabilizer. An idle brain is the devil's workshop—so runs the old adage—and dreadful are the melancholy fears and feelings of unreality fabricated therein. The mind unsteadied by a purpose is undone; it lacks orientation, and so is lost. A man's occupation is well named his calling, for it summons him from the welter of a purposeless and aimless existence. To be delivered from ennui and boredom is mental salvation" (Alexander B. MacLeod, M.A., "Mental Hygiene as Taught by Jesus," New York).

feels their loss less keenly. In this attitude towards the things of time lies his safety. The desire for wealth, so prevalent in our age, drives men with the ruthlessness of a slave-driver, and demands of them exertions that lead to physical and mental exhaustion. But he who is thoroughly imbued with the spirit of Christ cannot devote himself with such complete abandonment to the accumulation of earthly goods. His moderation will stand him in good stead and save him from the sad consequences of an unrestrained pursuit of wealth.⁵

SELFISHNESS

The great trouble with the nervous patient is that he cannot get away from himself. He is self-centered, and occupies himself entirely too much about his own mental states and reactions. He is afflicted with an exaggerated sense of self-pity and self-importance. What he needs is something that will give his thoughts a different direction, and that will free him from the obsession of the self. Here again religion comes to the rescue. It brings interests into our lives that dwarf our little selfish preoccupations and grievances. It rebukes selfishness, and makes it appear contemptible in comparison with the real aims of life. It reduces the over-magnified ego to its legitimate proportions, and places it in the proper perspective of eternity. Where this healthy appreciation of the insignificance of the self exists, the seeds of mental troubles will find but a very poor soil to germinate in. Quite pertinently Dr. J. J. Walsh says: "Nervousness is at bottom selfishness, and there is always a great deal of conceit in it. Religious people are likely to be humble, and that means much in keeping them from various magnifications of their ego which so often result in nervous and mental symptoms."⁶

⁵ This excessive striving for the spoils of the world is lamented by no less than Prof. W. James, whose acute observations on the problems of the day quite frequently coincide with Christian ideas. "Among us English-speaking peoples," he says, "especially do the praises of poverty need once more to be boldly sung. We have grown literally afraid to be poor. We despise anyone who elects to be poor in order to simplify and save his inner life. If he does not join the general scramble and pant with the money-making street, we deem him spiritless and lacking in ambition. . . . It is time for thinking men to protest against so unmanly and irreligious a state of affairs. . . . The prevalent fear of poverty among the educated classes is the worst moral disease from which our civilization suffers." It is, besides, a prolific source of mental ills of every description.

⁶ It is the nemesis of selfishness that the selfish person becomes his own torturer. He brings upon himself misery of every kind, physical and mental. Selfish-

CUSTODY OF THE SENSES

With great insistence do the spiritual writers emphasize the necessity of setting up a guard over the senses. They are guided in this exclusively by ascetical considerations, but the hygienic value of their counsels is very considerable. We have seen that the unconscious is the source of mental disturbances. Some experience gets lodged in the unconscious and forthwith proceeds to create disorder. It is important, therefore, to keep out of the unconscious anything that might prove harmful. Now nothing can get into the unconscious except through the senses. Hence, if we watch the senses, we control the avenues of access to the unconscious and can keep it free from disturbing elements.

Moral as well as psychical dangers lurk in passiveness. When we relax our vigilance over the senses, impressions will reach us that sooner or later may work mischief. The impression at the time, on account of our passive and relaxed mood, may be too slight to arouse our attention, but it will register in the unconscious and be faithfully recorded to revive unexpectedly at a very inopportune moment. By insisting on watchfulness and discouraging daydreaming, the spiritual writers close an important avenue by which disturbing

ness contains in itself its own punishment. Nature has so arranged it in order to discourage selfishness. Dr. Walsh describes graphically the woes which the selfish individual brings upon himself: "Whenever people pamper their bodies, they almost inevitably make up for it by torturing their minds. Nature has her compensations. The hysterical-minded always like to be the center of attention and in the limelight. They want to hug the flattering unction to their souls that they are different from others, and they want all the world to know just as much as possible about the conditions to which they are subjected and the mental anguish they are compelled to suffer. Many of these are childless women, who have no serious interest of any kind in life. They have their breakfast in bed, read a novel or a magazine, and doze on towards noon; they have lunch with a friend, play bridge or go to the theatre in the afternoon, dine with their husbands and attend some social function in the evening. Is it any wonder that they get on their nerves and make themselves miserable? We are engaged in cultivating the neurotic supersuggestible temperament. The great idea is to develop one's individuality and not to think about other people. . . . We need more training in the doing of hard things. . . . Bringing up children without discipline leaves them the prey of their feelings in later life, makes them victims of hysteria, and then—Heaven help the people who have to associate with them! Divorce and hysteria will go on increasing until we have put discipline back into life. Meantime we shall have more suffering from them than from all surgical diseases put together" ("Divorce and Hysteria," in *The Commonwealth*, April 1, 1925). In a similar manner Dr. J. A. Hadfield condemns the modern theory of self-expression, which is but a scientific name for ordinary selfishness: "Self-expression is bad psychotherapy. . . . The physician who advocates sexual indulgence as a cure for neurosis simply proclaims himself incompetent to deal with a psychological situation. It is not only bad morals, it is bad psychotherapy" ("Psychology and Morals," New York).

elements may enter into the mind. In idle hours the material accumulates that later will torture the soul. Vigorous activity, both mental and physical, is the best safeguard against psychic troubles. Daydreaming is not only morally reprehensible; it is also to be severely condemned on hygienic grounds. It undermines the strength of the will, ruins the capacity for voluntary attention, and in a general way weakens the intellectual life. Dr. Jules Payot, who cannot be suspected of any partiality to religion, condemns the habit of daydreaming in the strongest terms: "The enemies to combat are two in number: sensuality and laziness. Laziness, being the perpetual letting go of self, constitutes the necessary medium for the development of all vicious germs. . . . The work that we must undertake stands out very distinctly. The first thing to do is to weaken, or as far as possible destroy, all the forces which tend to undermine our energy, and to give the greatest possible vigor to those which tend to strengthen it. There are many things which tend to weaken the persevering will. The first in importance is that sentimental daydreaming which so many young people indulge in, and which insensibly leads the imagination to take pleasure in voluptuous reveries which are the most common cause of deplorable personal habits."⁷

REPRESSION OF THE RIGHT KIND

Psychoanalysis makes repression responsible for psychic disturbances. In a way this is true. There is a wrong kind of repression which cannot but work serious harm. It consists in fostering the internal affection for an object whilst denying the desire external expression for reasons of expediency or fear of the consequences. This is not sincere morality, and it brings disharmony into the mind. It is plain that such a condition cannot but have disastrous effects. Unfortunately, society favors this hypocritical attitude towards morality: it does everything to rouse the passions and keep them at white heat, but frowns severely at every overt act by which the inner state is betrayed.

Christian morality proceeds in a different and more consistent manner. It holds that, if the outer indulgence is forbidden, the inner wish is likewise evil and must be resisted. This doctrine cre-

⁷ "The Education of the Will" (New York).

ates harmony in the mental life of the individual, and does not allow the passions to grow secretly to such a strength that they can no longer be resisted and will lead either to an open defiance of the law or a mental breakdown. The condition of one who from motives of servile fear refrains from external action, but all the while secretly nurses the desire for the prohibited deed, must eventually become utterly intolerable and induce the most serious psychic consequences. Under the strain of a violent conflict of this type, either the will or the mind must finally give way. There is no consistency in this hypocritical morality, and its effect upon mental health, and not infrequently even on the bodily wellbeing, is most baleful. Man cannot be well under an economy of contradictions. If he is torn in two directions diametrically opposed to each other, if he becomes the plaything of contrary forces, the result cannot be a happy one. We must, therefore, admit that the modern hypocritical morality as represented by the world may truly be regarded as the cause of numerous mental ills. This, however, nowise applies to sincere and honest morality of any kind, especially not to Christian morality. A system of morality that demands conformity of the mind as well as of the exterior conduct to the ideal, that not only forbids the act but also the secret thought, that warns not only against the sin but likewise against the occasion of sin, forestalls those terrific conflicts that cause so much havoc in our days. Modern psychology makes us understand better than ever the supreme wisdom of Christian morality when compared with the irrational and unconsciously (if not consciously) hypocritical methods of modern morality.⁸

⁸ Anent this false position which modern morality occupies, Dr. J. J. Walsh writes as follows: "Above all, religion has insisted, and it is almost the only agency which continues to do so, that there can be no purity with its power for good for the health of both mind and body, if the excitants of sensuality are indulged in. There must not only be no doing of evil, but there must be, as far as possible, no thinking about it, and especially there must be no dwelling on sensual pleasure, for bodily cravings will almost surely be aroused that make temptation almost insuperable. To think of delicate viands when one is hungry, causes a flow of saliva, making the mouth water; but we know now that it causes a flow of what are called the appetite juices in the stomach which adds materially to the feeling of hunger and would make it very hard to resist taking food if it were placed before one, even though there might be some rather serious dangers connected with its taking. Other pleasures of sense are even more likely to become the subject of almost insuperable temptations, if the objects of them are dwelt on. Religion therefore has insisted, and is still insisting, on the necessity of avoiding attendance at such theatres as quite inevitably set up sensual excitation. . . . Physicians have always insisted that the sexual erethism which is excited by the reading of books on sex subjects, the attending of sex problem plays and of shows of various kinds, is the worst possible background for healthy living. Such frequent titillation of delicate nervous mechanisms plays

INTROVERSION

There is a type of mentality that predisposes to psychic disease, unless it is properly offset and balanced by other corrective tendencies that make the necessary concessions and adjustments to the world of facts. It has been styled introversion, and consists in a turning away from the stern facts of reality and the creation of a subjective world of delusions more congenial to the taste of the individual. Where this tendency is fostered and morbidly indulged in, the individual lives in a veritable fool's paradise of his own creation, and becomes useless for active work in the world. This morbid mental condition in milder forms is quite frequent, and the source of much self-torture and inefficiency in the affairs of life. To this class belong the large number of those who imagine that the world does not appreciate their superior talents and has treated them unjustly.⁹

The spirit of the Christian religion offers scant encouragement to this tendency, which so readily assumes a morbid character. It constitutes the very best corrective to a self-centered quietism that flees from contact with the world and that would shirk the duties of life. Its call to service rings out with the clearness and the imperative insistence of a trumpet-blast, and arouses the dreamer from the pleasant illusions which he hugs to his heart. Christianity inspires a wholesome sense of reality, and demands that a man take his place in life and seek an adjustment to his environment. Luxuriating in mere sentiment, indulging in self-pity, and nursing sentimental dreams, is not in harmony with its active and practical spirit. To overcome the lethargy induced by excessive introversion, nothing is more effective than obedience, a virtue that plays a prominent part in Christian life. It is this virtue of obedience that puts the feet of the saint on the right path, and prevents him from becoming a prey to delusions. It is this same virtue that saves the mystic from the dangerous pitfalls which are so plentiful in the regions of the higher

sad havoc with general nervous control. . . . Society heedlessly arouses passion, but apparently cares not what happens afterwards" ("Religion and Health," New York).

⁹ "Introversion, which is the turning of the mind upon itself, involves a withdrawal from the external world, hence the development of an internal mental life. Unless he can find some means of extroversion, the introvert's mental life may be confined to a fantastic world of his own ideas and feelings, completely divorced from external reality. Satisfactory mental life of course calls for a certain balance between introversion and extroversion" (Horatio W. Dresser, "Psychology in Theory and Application," New York).

spiritual life, and by which those are entrapped who refuse to submit to the guidance of an external authority. Obedience and introversion are incompatible. The former neutralizes the disastrous inclination towards introversion, and always recalls man to a healthy sense of external reality. In a happy manner the Christian religion strikes the right balance between the inner and the external life, giving to each its due and permitting neither to encroach on the other.

Falsely, therefore, some psychologists look upon Christianity as a flight from reality, and as an attempt to escape from the exacting tasks of life by seeking compensation in a world of pious dreams. There is nothing in Christianity that would justify this view, which is thoroughly disproved by the great social achievements of the religion of Christ. A religion that has transformed the world and regenerated human society, cannot be accused of fostering a baleful and diseased introversion. What Dr. Thomas Verner Moore, O.S.B., writes on this subject is thoroughly convincing. The passage in question reads: "If we take the lives of religious persons in general, we shall find in our western civilization that religion, while it develops an inner life, has seldom done so to the exclusion of external activities. The usual course of events is that religion by its ideals has made men commence works of a social and charitable nature that would never have been undertaken if there had not been some force driving them to overcome the self-centered narcissism with which all human beings commence their existence and from which some never emerge. None realize better than the psychiatrist the evils that individuals and society suffer because of the egocentric drive of human selfishness. What force has psychiatry to bring to bear to combat narcissism? If a human being has reached adult years and has never overcome his native selfishness, how often does pure psychiatry work a reformation in his conduct? Is there not needed a force that will work upon the human mind from the earliest days of childhood, and gradually fixate psychic energy upon external objects? Far from developing the tendency to precox dreams, Christianity supplies precisely this needed force. *Why stand you here all the day idle? I have a work to be done, and oh how I am straitened until it be accomplished!* This is not the language of pre-

cox dreams, but a call to healthy human activity idealized and sanctified by consecration to God.”¹⁰

SPIRITUAL ENERGIES

We come to the conclusion that religion—and we mean of course specifically the Christian religion—releases forces and arouses latent energies which enhance the psychic life of man, correct evil tendencies, neutralize dangerous drifts, prevent the formation of sodden complexes, forestall conflicts, and produce harmony. In a most favorable sense, it acts dynamogenetically upon the human mind and makes for mental vigor and health. The absence of religion affects man most adversely.

This beneficent power inherent in religion is not always fully exploited for lack of psychological knowledge. As a matter of fact, religion may be presented in a way that it reacts unfavorably on the mind and the emotions. Nothing could be more deplorable than that such a beneficent agency should be frustrated of its excellent effects. Thus, Dr. T. S. Clouston remarks: “The effect of religious feeling on the mind depends largely on the way in which it is presented. That is often stormy and irrational, appealing to fear and the emotions only, and its services are sometimes attended with excitement and loss of control. Where it is presented in a calmer way, it is emphatically not a danger to the human mind. On the contrary, it preserves many people who would otherwise have become insane from falling into that condition.”¹¹ The minister of religion natu-

¹⁰ “The Function of Religion in Psychiatry” (Washington, D. C.). In a similar manner Dr. Walsh writes: “It is time for us to realize that there remain moral and religious motives, appeal to which can produce almost incredibly strong effects. These can prove effective against many of the most unfortunate habits of mankind, which are likely, if persisted in, to turn out extremely deleterious to health. Religion can thus be a source of power to help in the neutralization of human tendencies more prone than any others to shorten life or to be the origin of serious disease” (*op. cit.*).

¹¹ “Unsoundness of the Mind” (New York). Professor Ellwood extols the wonderful influence of religion in the same manner: “Men still need help in life as much as in the ages gone by. They do not and cannot live by reason alone, but need some sort of faith in unseen powers, which we term religion. The end of all religion is in social and personal salvation, in help over the difficulties and redemption from the evils of life. Like the mind itself, religion exists to meet the needs of life, and it is essentially an adaptive device of life; like reason, it exists in particular to meet the needs of life in very complex situations, in crises where the lower processes of body and mind are inadequate to cope with the situation. It will suffice now to point out that religion braces vital feeling, that it taps new levels of energy, and gives one thus strength to perform deeds far beyond what are commonly regarded as normal human powers” (“The Reconstruction of Religion”).

rally will be anxious to make religion in the lives of his people the helpful agency it was intended to be and to make it yield, not only the essential blessings that flow from it, but also the numerous accidental and secondary benefits that may be derived from it. He will present it in such a manner that it becomes a balm and healing agency, not only for the wounds of the soul, but for all the ills to which man is heir. For such is the beautiful function of religion in the economy of human life.¹²

CHARLES BRUEHL, D.D.

¹² "Religion is an experience which no definition exhausts. We are evidently dealing here with something like that drinking horn which the Norse God Thor tried to drain. He failed to do it because the horn which he essayed to empty debouched into the endless ocean, and therefore to drain the horn meant drinking the ocean dry. In saying that religion is energy, I am only seizing one aspect of this great experience of the human heart. The great experts always make much of its dynamic power, its energizing and propulsive power. Power is a word often on the lips of Jesus. St. Paul writes as though he were an expert in dynamics. *Dynamis*, the Greek word for power, is one of his favorite words. He seems to have found out how to draw upon energies in the universe which nobody else had suspected were even there" (Rufus M. Jones, D.D., "Spiritual Energies in Daily Life," New York).

PREACHING OUR LADY

By HUGH COGAN, D.D.

Every priest must frequently preach on our Lady, because she plays such an important part in the divine plan of redemption. The people, too, with true filial instinct, appreciate sermons on our Lady, and are on the lookout for them. Furthermore, the Church applies these words of Scripture to our Blessed Lady: "They that explain me shall have life everlasting" (*Eccl., xxiv. 31*). Now, it is a fact that many sermons on our Lady fail. The reason for this is that they are not dogmatic. They are merely sentimental, and, if sentiment has no more solid foundation than itself, it will have no lasting effect. For sentiment comes and goes. Sentiment is dependent on moods, and therefore it cannot be an ever-present incentive to devotion to our Lady.

THE NECESSITY FOR DOGMATIC SERMONS

The first thing necessary for any priest, who wishes to preach with fruit on our Lady, is to study the dogmatic treatise, *De Beata Virgine Maria*. There he will find what God has done for our Lady, and he will have matter enough for many excellent sermons. The office of Mother of God, and all the graces and privileges connected with that office, is something which surpasses our wildest dreams. Consequently, a mere simple recital of these graces and privileges has a far greater effect on the people than a sermon full of rhetoric and sentiment, but lacking dogmatic foundation. The people will remember a dogmatic sermon in which definite details have been put before them, and the memory of these details will help them to honor our Lady and have recourse to her intercession; whereas a sermon which consists merely in beautiful language, pious sentiments, and exclamations of wonder, though it may please the congregation at the time, will not secure the effect of making our Lady better known and loved.

A good knowledge of the dogmatic treatise on our Lady is a safeguard against treating her merely as a great saint—that is to say, against separating her from the actual process of our redemption. It is an error to consider our Lady by herself, to make use

of her feasts as occasions to extol her virtues, and to leave out of account the part she played in the divine plan of our redemption. Such a procedure might succeed in showing that our Lady possesses heroic holiness like any other of the saints, but it would never show why she is in a different category altogether from the rest of the saints, and it would never be a complete and convincing account of her greatness. A close study of revealed truth at once makes it clear that our Blessed Lady had her part—an active part and an intimate part—in the redemption of mankind. In the very beginning God announced, as the hope of the children of Adam, the Woman and her Seed. Centuries later, when a sign from God is to be given to the house of Israel, it is the sign of the Virgin and her Son. When the Redeemer of the world is about to become incarnate to begin the work of redemption, there is first of all required the consent of the woman, who is to be His mother. It was in His flesh that Christ redeemed the world, and He took that flesh from the Virgin Mary's womb. The Gospel speaks of the Child and His Mother, as if they were two inseparable beings. The shepherds, at the command of the angel, came with haste to see the new-born Saviour. "And they found Mary and Joseph, and the Infant lying in the manger" (Luke, ii. 16). The wise men from the East, guided by the star to the house, "found the Child with Mary His mother" (Matt., ii. 11). At the first public manifestation of our Lord, the Gospel tells us that the mother of Jesus was there, and leaves us to infer that His first miracle was worked at her intercession. When the sacrifice was consummated by Christ on Calvary, His mother stood by the cross to witness and to share in His sacrifice. Just before His death, our Redeemer proclaimed His mother the spiritual mother of all mankind. The conclusion from all this is that our Lady's greatness not merely surpasses the greatness of the saints, but that it differs in kind, making our Lady a unique creature. She is in a class by herself from the fact that she was redeemed *sublimiori modo* in her Immaculate Conception, and associated with Christ in the redemption of the world. To realize this, and to preach it, will give our sermons on our Lady a wonderful efficacy.

This point is so important that we can bring it home to ourselves in another way. If we take the various mysteries of Christ's life,

we shall find that to each of them corresponds a mystery in the life of His mother. The predestination of Christ as the Redeemer of the world necessarily implies the predestination of Mary as His mother: because only by a man of the race of Adam could we be redeemed, and a man of the race of Adam must have a human mother, who was a daughter of Adam. To the Incarnation of our Lord there corresponds the Annunciation and the divine Maternity of our Lady. Our Lord incarnate cleansed the Baptist from original sin, but it was our Lady who brought His bodily presence to the house of the Baptist. The rejection of Christ by many was foretold by Simeon, who at the same time associates Mary with her Son's passion. The Presentation of our Lord in the Temple is the occasion of the Purification of our Lady. The manifestation of the divine Wisdom at the age of twelve among the doctors, is followed by the submission of the divine Wisdom to Mary in the home at Nazareth. The manifestation of Christ's power in His first miracle manifests also the power of our Lady's intercession. On the cross Christ shows Himself the Redeemer of the world, and authors do not hesitate to give Mary the title of Co-redemptrix. There is the Resurrection of Christ after three days, and the Resurrection of Mary after a short time in the tomb. There is the Ascension of Christ and the Assumption of our Lady. Christ is our advocate with the Father, Mary is our advocate with Christ. All graces are purchased for us by Christ, all graces are bestowed on us through Mary. If a priest is at pains to make clear to the people in this way the singular position of our Lady, he will be helping in no small degree to realize her own prophecy: "All generations shall call me blessed" (Luke, i. 48).

The preacher of our Lady's unique position will be doubly persuasive, if he can enter into the reasons for the association of this Blessed among women with our Redeemer in the work of redemption. The Church gives us the reasons in the *Prefatio de Cruce*: "Qui salutem humani generis in ligno crucis constitusti: ut unde mors oriebatur, inde vita resurgeret: et qui in ligno vincebat, in ligno quoque vinceretur: per Christum Dominum nostrum." In other words, the plan of redemption was to be this: the whole scheme of the devil, and the instruments he made use of to ruin God's work and conquer man, were to be turned against himself, and used by

Christ as instruments of his defeat. The devil's plan of campaign was simple: he made use of the woman Eve as his principal instrument. He deceived her by means of the tree of knowledge of good and evil, and then he got her to tempt Adam, and bring about his ruin also. The fall was thus complete, and the whole human race was in the power of Satan. Then came the intervention of God, and the promise of a Redeemer who would turn Satan's victory into defeat. "I will put enmities between thee and the woman" (Gen., iii. 15). A woman had been Satan's chief instrument in the ruin of God's work, and now God, to counter Satan's plan, puts forward another woman, the second Eve, who will be His chief instrument in the redemption of mankind, and in the final and utter defeat of Satan. "She shall crush thy head." The tree of knowledge of good and evil is to be countered by the tree of the Cross. Adam, in whom the whole human race fell, is to have his counterpart in a second Adam, Jesus Christ, the Redeemer of the world. Satan, the bad angel, treating with the woman to secure her consent to his plan of ruin, is to be countered by Gabriel, the good angel, treating with another woman, Mary, to secure her consent to the plan of redemption. God's plan is a complete and methodical reversal of Satan's plan. But, just as in the story of the fall it is the woman who is in the foreground as the chief instrument and victim of Satan, so, in the plan of redemption, it is the woman who is given prominence, the very Redeemer being referred to as the seed of the woman.

BOOKS TO CONSULT

What books is the preacher to make use of to fit himself for this duty of making our Lady known? In this matter every individual will have his own preferences, and there are books to suit all tastes. In fact, the number of works on our Lady is so great that it is difficult to pick out some for recommendation, without leaving unmentioned others equally as good. The personal element is bound to enter into the choice, so that a writer will naturally advise those books which he himself has found useful. A complete dogmatic treatise, *De Beata Virgine Maria*, is necessary before all else. Every priest possesses at least the elements of such a treatise in the textbook that he used during his theology course at the seminary. It

is wise, however, to supplement the seminary textbook. A very good grasp of Marian theology may be gained from "The Catholic Encyclopedia," beginning with the article on the Blessed Virgin by A. J. Mass (Volume XV), and then methodically reading through the various articles, which deal with her different privileges (*e. g.*, Immaculate Conception, Assumption, etc.). For those, who like to have the whole doctrine in one volume, there is the work of Lepicier (*Tractatus de B. Maria Virgine*) or Campana (*Maria nel Dogma Cattolico*). The work of Canon Campana, of which a second edition of the original Italian appeared in 1922, is excellent from every point of view. It is very sound and scholarly, yet easy and agreeable to read. Truth is separated from legend. Scriptural passages are explained at length, and the theological presentation of Mary's office and privileges is done in a very pleasing and convincing manner. The book, besides being solidly informative, begets in the reader a zeal for the greatness and honor of the Mother of God. There is a French and a German translation. Then there is the work of Petitalot (*La Vierge Mère d'après la Theologie*, in two volumes), which has been translated into English. Finally there is the magnificent treatise of Terrien (*La Mère de Dieu et la Mère des hommes, d'après les Pères et la Theologie*, in four volumes).

It is a fact that, once a person begins to study the Mother of God, he is overcome by the desire to know more and more about her. The study of one point leads on to the study of another, and new horizons are constantly opening before him. For a detailed study of certain points, there are works like the following, whose scope is indicated by the titles: Neubert, "Marie dans l'Eglise anténicéenne"; Livius, "The Blessed Virgin in the Fathers of the First Six Centuries"; Schaefer, "The Mother of Jesus in Holy Scripture" (translated into English by Brossart); Vonier, "The Divine Motherhood"; Hugon, "Marie, Mère de la divine grace"; La Broise et Bainvel, "Marie, Mère de Grace"; Mattiussi, "L'Assunzione Corporea della Vergine Madre di Dio nel Dogma Cattolico"; Gauderon, "Le Très Saint Cœur de Marie, d'après le Bienheureux Jean Eudes"; Faber, "The Foot of the Cross"; Newman, "Meditations and Devotions: The Month of May"; Chandlery "Mary's

Praise on Every Tongue." Even this short selection will supply ample material for years of study.

PERSONAL DEVOTION TO OUR LADY

When the preacher has come to recognize the great part that the Mother of God has played in our redemption, and, when he has filled his mind with all that the Church teaches of her holiness and her power of intercession with her Son, he is not yet fully equipped to be a worthy herald of Mary. He needs further to be in love with her. His studies will have shown him that our Lady is the nearest to God of all creatures, that she is the very Mother of God, and this knowledge will lead him to have for her an immense reverence and respect. He will have learned in detail God's love for His Mother—a love manifested in her Immaculate Conception, in her utter sinlessness, in her simultaneous virginity and motherhood, in her corporeal assumption into heaven, and in her queenly power over all God's empire. It ought to come natural to him then to love what God has loved, and to love more than any other creature her whom God has loved more than any other creature. And, finally, a close study of Marian theology will beget in the preacher a real tenderness for Mary, as his own mother in the spiritual order. With these three qualities of reverence, love, and filial tenderness, in addition to his knowledge, a preacher is fully equipped to be a worthy herald of the Mother of God. His sermons will be not only the thoughts of his mind but the affections of his heart. They will be sincere and convincing. He will be able to speak about our Lady as one with whom he is perfectly familiar. Though he tells of truths that can only be known by faith, still the very vividness of his faith will make it seem that he has lived through, and had experience of, these truths. Without this personal devotion to our Lady, no matter how learned the preacher may be, his sermons will leave the people cold. It is, therefore, a plain duty of the preacher to increase and deepen his devotion to the Mother of God. He has numerous helps to this end. The late Cardinal Vaughan gave to every priest who attended the Synod of Westminster in 1892 a copy of Blessed Grignon de Montfort's treatise on "True Devotion to the Blessed Virgin." He said he would like to see it in the hands of every priest, as experience had taught him its power in propagat-

ing a solid devotion to the Mother of God. There is no doubt that this little work is admirable in every way. It is the work of a Beatified Servant of God. It has had a wonderful history. It excited the fury of the Jansenists. It was discovered one hundred and twenty-six years after its author's death, hidden away in a coffer. From the year of its discovery (1842) till now its influence has been steadily increasing. The expert in Rome, to whom was given the task of examining it in view of the author's beatification, confessed that, in reading the precious writings of this venerable servant of God, he "experienced an interior unction, a peace, and a consolation which the writings of highly favored servants of God, of servants of God endowed with lights and with sanctity of an extraordinary kind, are known frequently to produce" (from Cardinal Vaughan's Preface).* A mere cursory reading of this treatise is of little use. It must be read frequently, studied, tasted and lived, before it will produce its effects. It has given rise to a distinct school of spirituality, and already there is a rich literature explaining and applying its teachings. Two of these commentaries may be mentioned: Lhoumeau (*La Vie Spirituelle à l'école du Bx. Grignon de Montfort*) and Giraud (*De la Vie d'Union avec Marie Mère de Dieu*). Although the treatise on "True Devotion to the Blessed Virgin" only runs to about two hundred pages in the English translation of Father Faber, the author has made an abridgement of his work (under the title, "*Secret de Marie*"), a little pocket brochure containing the whole doctrine in about fifty pages. But whoever has assimilated these fifty pages has got possession of the soul of this doctrine.

Besides the Blessed Grignon de Montfort, there are three other saints whose lives and writings contribute in a marked degree towards producing in our souls a very great devotion to the Mother

* There is one sentence in the Cardinal's Preface which is liable to misunderstanding. It is this: "Mary may be called Divine because divinely chosen for the divine office of Mother to the Divinity." Mary is not Mother to the Divinity, she is Mother to the Second Divine Person of the Trinity. St. Thomas in the First Part of the *Summa*, Quæst. XXXIX, Art. V. has the following: "Licet autem secundum rem sit idem Deus quod deitas, non tamen est idem modus significandi utrobius. Nam hoc nomen, Deus, quia significat divinam essentiam in habente, ex modo suæ significationis naturaliter habet quod possit supponere pro persona. Et sic ea quæ sunt propria personarum, possunt prædicari de hoc nomine, Deus. . . . Sed hoc nomen, essentia, non habet ex modo suæ significationis quod supponat pro persona, quia significat essentiam ut formam abstractam."

of God. These saints too are models for us in our preaching. They are St. Bernard, St. Alphonsus, and St. John Eudes. Dante in his *Paradiso* makes choice of St. Bernard as the one who is to lead him to the feet of our Lady in heaven. The twelfth century is the century of the Blessed Virgin, and St. Bernard contributed a great deal to get it this title. He is forever preaching that all graces come to us through Mary. Dante puts into his mouth the prayer:

*Donna, sei tanto grande e tanto vali,
che qual vuol grazia ed a te non ricorre,
sua disianza vuol volar senz' ali.*

(“Lady, thou art so great and hast such worth, that whoever wants grace and has not recourse to thee, his desire seeks to fly without wings,” *Paradiso*, Canto XXXIII, 13-16). We have a sample of St. Bernard’s preaching on our Lady in the Lessons of the Second Nocturn for the Feast of the Most Holy Name of Mary (September 12). All his sermons on our Lady well repay study, for they are full of doctrine and full of unction.

St. Alphonsus is too well known, as a champion of our Lady, to need any introduction to priests. His book on “The Glories of Mary” is in everyone’s hands, and is a real treasure, whatever one may think of some of the examples. This great Doctor wished that in every sermon, no matter what the subject, our Lady should be mentioned, and that, in every mission or course of sermons, one sermon should be devoted to her. The effect of his own sermons on Mary was little short of miraculous.

St. John Eudes is not yet so well known as an apostle of devotion to our Lady. In the Brief of his beatification it is said that the crown of his merits consists in this, that, burning with love for the Sacred Hearts of Jesus and Mary, he was divinely inspired to be the first to render them a liturgical cultus. So that he is the Father, Doctor and Apostle of this devotion. His book, “Le Cœur Admirable de la très Sacrée Mère de Dieu,” has for its aim to show that the Heart of Mary coöperates in the beginning, the progress and the consummation of our salvation. It is a long work, filled with lengthy quotations from the Fathers, and it is a masterpiece of theological reasoning. All through the work there are passages most suitable for meditation, and for giving us new ideas of our

Lady's greatness; and all through the saint's love for our Lady is manifest. To read this work attentively means to be captivated by its spirit.

With the above four saints for masters and models, it ought not to be hard to catch a little of their ardor in loving our Lady and of their zeal in preaching her greatness.

A MONUMENTAL WORK ON ST. JOHN'S GOSPEL*

By H. SCHUMACHER, D.D.

Since the days of D. F. Strauss, the history of the interpretation of the Fourth Gospel represents a dramatic struggle between the defenders of its historical character and those who could see in it only a work of literary speculation. In our days the historical value of St. John's Gospel is practically abandoned by all scholars of the negative critical school. It may, therefore, be easily imagined with what eagerness scholars of all shades of opinion will open the stately volume of the distinguished leader of the Dominican Biblical School in Jerusalem, whose name has been so intimately connected with the controversies about inspiration since the publication of the Encyclical "Providentissimus Deus," and whose scholarship is recognized as supreme by both friends and opponents. This Commentary on St. John crowns Lagrange's renowned work on the Gospels, carried on in his well-known Commentaries on St. Matthew, St. Mark, and St. Luke. It is the fruit of the diligent laborious study of a man who is completely familiar with all the problems involved, is equipped with an unusual knowledge of all the auxiliary branches of Biblical research, is possessed of an extremely critical mind, and who thus controls his matter with an extraordinary grasp.

Fr. Lagrange's Commentary on St. John is a monumental work of lasting value, a masterpiece. It is an extraordinary work, and deserves extraordinary consideration. This frank recognition of his splendid Commentary does not mean that he has settled every problem of the difficult Johannine question, or that we agree with him in every point. As a matter of fact, in spite of the author's explicit statement from the beginning (p. ii) concerning his attitude towards the decision of the Biblical Commission, in some important instances he seems to be somewhat venturesome, as will be seen below.

The first 195 pages of the volume are devoted to the introduction to the Gospel. Every problem is here faced fearlessly and frankly. The following 535 pages contain the Commentary proper—*i. e.*, the Greek text on one page with the French translation on the opposite

* *Evangile selon Saint Jean.* Par P. M.-J. Lagrange, O.P. (Gabalda, Paris).

page, while the interpretation is given in footnotes. This interpretation is, quite in accordance with modern Catholic spirit and the demand of the *Magisterium Ecclesiae*, highly critical and scholarly. In the interest of our American Catholic standards, it is deeply to be regretted that of late disparaging remarks have appeared concerning a strictly scientific treatment of the Sacred Scriptures. The authors of such statements seem to forget that they place themselves in serious discord with the demands of the *Magisterium Ecclesiae*, which states clearly enough: "The first means [for the defense of the Bible] is the study of the Oriental languages and the art of criticism." The teachers of Sacred Scripture are admonished to make themselves "well and thoroughly acquainted with the art of true criticism" (*Encyclical Providentissimus Deus*). To this point we shall return later.

Lagrange is a noble representative of the true spirit of Catholic scholarship when he remarks: "St. John has been treated by the finest minds. What our time needs, is a supplement of philological and historical information, for theology itself has to become historical in order to determine the place of St. John the Theologian in the development of Christianity in its first beginnings. It is, therefore, necessary to apply to the august texts the modern methods" (p. x). Before the Sacred Scriptures can be made truly fruitful to the faithful, the true meaning of the holy text has to be established. Our first concern is not the beauty of the Scriptures, but their truth and their true meaning. How much has still to be learned from the enemies of positive Scripture study, as Chrysostom (who is expressly quoted by the Pope in the Encyclical *Providentissimus Deus*) long ago put it! "The enemy is of every sort, and they do not all use the same weapons, nor make their onset in the same way. Therefore, it is needful that the man who has to contend against all, should be acquainted with the engines and arts of all—that he should be at once archer and slinger, commandant and officer, general and private soldier, foot-soldier and horseman, skilled in sea-fight and in siege; for, unless he knows every trick and turn of war, the devil is well able, if only a single door be left open, to get in his fierce bands and carry off the sheep" (*De sacerdotio*, IV, 4; quoted from "Rome and the Study of Scriptures," St. Meinrad Abbey Press, p. 26). Let us not say that the Biblical "war" is over, and that the

Pope is too pessimistic and mistaken if he tells us that the war is still going on. But let us learn from a master like Lagrange, who speaks from the standpoint of thorough knowledge and long experience.

The first chapter of the "Introduction" deals with the question of authorship. The treatment of the "testimony of the Gospel itself" is unique. Lagrange's conclusion is that this testimony alone is sufficient to prove that St. John the Apostle, the son of Zebedee, is the author of the Gospel (p. xvi). If St. John did not mention his name as author, it is in accordance with the custom of the Hebrew writers not to mention their name in an historical book which is supposed to have an impersonal character. In the Apocalypse, John could mention his name, since the latter is not an historical book, but belongs to "another literary genus" (p. xix). The early tradition confirms the "capital fact" that St. John's Gospel was accepted universally (p. xxii) and as a work of an Apostle (p. xxiii). The witnesses of the early tradition are treated with thoroughness. Also the much-discussed question of the meaning of John the Presbyter in the celebrated Papias passage (Eusebius, "Hist. eccl.", III, xxxix, 3-4) is taken up with new vigor against the thesis of Chapman. Lagrange is convinced that the Apostle John and the Presbyter John are not identical (p. xxxiii). He explains: When Papias wrote these words, he was Bishop of Hierapolis, far away in Phrygia. Formerly, perhaps in Ephesus or Smyrna, he could himself ask the "Elders" about the Apostolic tradition. But now, removed from the "Elders," he has to depend on visitors from the western part of the country to get information from them of what the "Elders" say about the Apostles. Two of those "Elders" are Aristion and John. They are not "disciples of the Lord" in the strict sense of the word. "It is best to consider these words ('disciples of the Lord') as interpolated" (p. xxxiii). This interpretation of the difficult passage of Papias is indeed very plausible, if not convincing. Certainly, when Papias wrote (about 125 A.D.), he had no opportunity to get information from the Apostle John himself. The assertion of an early martyrdom of St. John is rightly called a "mauvaise chicane de la critique" (p. xxxix). A further chapter (p. lxvii) is devoted to the literary criticism of the Gospel. Against Tillman's statement that St. John is a "didactic book in the

form of a Gospel," Lagrange emphasizes the "historical intention," which Tillmann himself certainly does not deny. In the definition of "history," Lagrange distinguishes two elements which are of the greatest importance for the following commentary: (1) "the facts"; (2) "their significance." In each respect John fulfilled the duty of an historian. In myth, fable, or allegory there is no reality of facts. It is different in history. St. John gives real and true historical facts. But he uses them often to illustrate a doctrine. "We will find, then, a very firm historical intention, combined however, much more than is the case in a work of pure history, with a doctrinal intention which animates the whole: it is a doctrinal Gospel" (p. lxix). The purpose of the Gospel is to show that Jesus is the Messias and the "Son of God." It is directed against a two-fold error: (1) that Jesus is not identical with the Messias; (2) that Christ did not become flesh, but descended upon Jesus in Baptism, which are the errors of Cerinthus. There is no evidence that the Gospel is directed against Docetism (p. lxxii).

In the plan of the Gospel Lagrange distinguishes two periods: Chapters i. 19-xii, the Public Life; Chapters xiii-xxi, the Passion and Resurrection. Hence the division has chiefly an historical intention, although the doctrinal purpose is not absent (p. lxxiv). There is no progress in the selfconsciousness of Jesus, although there is a "certain progress in its manifestation" (p. lxxiv). As to the literary character of John in comparison with the Synoptics, the author says: John has less historical and more doctrinal matter; there would be great gaps, if the Evangelist intended to write a biography (p. lxxvi). John presupposes the Synoptics, which, however, does mean a literary dependence. The dialogue between Jesus and Nicodemus is not a mere literary product, but real history (p. lxxxv). However, Verses 16-21 of Chapter iii are not words of Christ, but of the Gospel-writer. As to the dialogue with the Samaritan woman (the "marvel of marvels"), Lagrange remarks in the Commentary (p. 101): "The dogmatic significance is so transparent in this episode that it is not surprising that some have seen here a mere symbol, created by the genius of the Evangelist." But Lagrange insists on the reality of the fact on which the doctrinal instruction is based.

The personal character of St. John's style is difficult to analyze,

because sometimes he writes like an "author of genius," while sometimes his simplicity "borders on negligence" (p. xciii). The problem is the more complicated, since the language of the Gospel is Greek, whereas its spirit is Semitic. That the original language of the Gospel was Aramaic, cannot be proved (against Burney and Torrey, p. ci. sq.).

The treatise on the "Grammar" of the Gospel (pp. ciii. sqq.) is a specimen of careful and painstaking study. The great difficulty of the question arises from the statement of tradition that the author of the Gospel is also the author of the Apocalypse—a difficulty which Dionysius of Alexandria had already pointed out. One has to choose "between the hypothesis of an amanuensis or of a translator" (*i. e.*, either the Gospel is due to an amanuensis or to a translator). The translation theory does not do justice to the flow of language in the Gospel. Hence, St. John probably dictated the Gospel to a secretary, to whom he left a certain liberty as to the form of language, etc. Lagrange emphatically insists on the unity of authorship (p. cxix). But he is inclined to accept the theory of P. Olivieri that the original place of Chapter vi was before Chapter v (p. cxx). The chapter on historical criticism (pp. cxxi sqq.) deals with the geographical and topographical data of the Gospel, the chronology, the historical setting, and especially with the difference between St. John and the Synoptics. That St. John depended only on the Synoptics and enlarged and embellished their material, is an impossible theory. He is too independent, and what he adds cannot be invented. Lagrange meets the difficulty in his typical way: "Where is the law that forbids a subsequent author any recourse to a different tradition?" (p. cxxxvi.) The chapter on John the Theologian (pp. cxviii sqq.) discusses the problems of the "Son of God," the "Messias," the "Son of Man," the "preëxistence of Christ, the "J" in Christ's discourses, Christ the Light, Christ the Life, etc. Again he comes to the crucial point of the difference between the Synoptics and St. John, in so far as the words of Jesus are concerned. Are the words of Jesus in St. John really and literally the words of the Lord? Lagrange says: "They are truly and properly discourses of the Saviour." But he adds: "Nobody maintains today that they [the Synoptics] have always reported literally [*textuellment*] the words which Jesus spoke." This canon has to be

applied to St. John, and, applied to St. John, it means that he is "substantially faithful" in his report of the words of Jesus, that he did not dare to add a new doctrine in the name of his Master (pp. cxlvii sq.). I have to quote literally in this serious question: "The difference between this style [of St. John] and that of the Synoptics lets us surmise two distinct 'manners,' a proof that there is in the style of the Johannine discourses a personal element of the author" (p. cxlvii). Lagrange is conscious of entering a new way—"a way somewhat new and bristling with difficulties" (p. cxlix). It is necessary to apply literary criticism "in order to attribute to the Evangelist that which has been mostly regarded as the proper words of Jesus Himself." He continues: "The Biblical Commission (with the *vere ipsius Domini verba*) has evidently only those discourses in view which are placed by the Evangelist in the mouth of Jesus" (p. cxlix). The Commentary will show how this works out in practice. In detail: "Son of man" means simply "the man that I am." Concerning the "preexistence," it has to be understood that Jesus introduced only His disciples into this mystery, not the Jews in general. The "J" style is so surprising in comparison with the Synoptics that it may be considered as due to the style of the author. "We are not bound to believe that Jesus expressed Himself always in such a way" (p. clix). The title "Son of God" is not an imitation of a Hellenistic formula of piety (against Wetter), but is based on the Old Testament. The title "*Logos*" is not borrowed from Philo, but is an invitation to the Hellenic world, familiar with the expression, to come to the true *Logos*. The interesting treatise of Strack-Billerbeck on the "Memra of Jahveh" is, as far as I can see, not consulted.

The gravest statement of Lagrange's introduction is probably this (to quote him literally, although the italics are mine): "An attentive examination shows that the evangelist took care to reproduce the *thought* of Jesus as it was manifested to the Jews and to His disciples. As to the *expression*, one does not deny that the writer may have given it a personal *nuance* which resulted from his literary style" (p. cxcviii). True, the greatest difficulties of the Fourth Gospel would be removed by this "master-key." But, whether Lagrange is here really in agreement with the Biblical Commission, is another question.

The Commentary provides us with an abundance of philological, historical, and archeological details, such as only long experience and deep scholarship are able to furnish. Only a few points of special interest can here be touched on. The confession of Nathanael is a confession of Messiahship, not of divinity (p. 51). The words of Jesus to Mary: "*Quid mihi et tibi, etc.*," indicate a "negative" answer, although the tone was not necessarily hostile. His "hour" is the beginning of His public ministry (pp. 56 sq.). Concerning the two reports of the "cleansing of the Temple"—one placing it at the beginning of Christ's public ministry (St. John), the other at the end of His activity (Synoptics)—Lagrange remarks: "It is a matter of dignity for Catholic exegesis" to accept only one cleansing (p. 64). Lagrange would remove the difficulty by assuming that St. John gives to the episode itself the chronologically correct place, while he adds discourses with the Jews which took place later (pp. 64 sq.). In the scene with Nicodemus one must distinguish between the thought and the expressions. It would be against the principles of criticism to attribute to Christ "the very terms which have here not the Aramaic character of those in the Synoptics" (p. 72). The episode with the Samaritan woman represents a development and an application of Christ's doctrine. Its dogmatic "sense" is transparent (p. 101). The harvest (John, iv. 35 sqq.) is a symbol of the harvest of souls which awaits the work of the Apostles (p. 119). The feast (v. 1) is Pentecost, not the Pasch, if *έορτή* (without article) is the correct reading (p. 131). Chapter v. 4 ("And an angel of the Lord descended at certain times, etc."), is not authentic. "One may consider the verse as an interpolation without coming into conflict with the decision of Trent. For this is not one of the parts of Scripture disputed at that time, and it is most probable that it did not constitute a part of the *Vulgata* of Jerome" (p. 135). The remaining text refers to historical facts. The theological discourses of Jesus about Himself (v. 19-50) are already contained "basically" in the Synoptics. The new element is the "method" (*la manière*), which partly depends on the personality of the Evangelist. But there is no reason to deny their historical character (p. 158). In the Eucharistic discourse of Chapter vi, verses 51-58 were pronounced under other circumstances than the rest of the text (*i. e.*, before the intimate circle of the disciples, not

before the Jews in general). The historical character is certain (p. 195). The canonical character of Chapters vii. 53-viii. 11 (the narrative of the woman taken in adultery), is certain. The pericope probably belonged to the Johannine tradition (as Papias testifies), and was therefore added to the Gospel of St. John (p. 224). Regarding Chapter viii. ("Abraham has seen My day"), Lagrange explains that Isaac represents the Messias, and the birth of Isaac was the day to which Jesus refers (p. 254). The man born blind (Chapter ix) is the type of those who will be saved by faith in Jesus: the reality of the fact is certain, and also the symbolic signification of the fact (pp. 259 sqq.). The great difficulty why the Synoptics omitted the resurrection of Lazarus (Chapter xi), is solved by the observation that the Synoptics felt no need to report all the events which could demonstrate the power of Jesus to raise the dead. They mentioned on their part the resurrection of the daughter of Jairus and of the young man of Naim. If the Synoptics had any other reason for omitting this miracle, it was for fear of calling the hostile attention of the Sanhedrin to the family of Lazarus which was still living at their time (pp. 311 sqq.) The washing of the feet (Chapter xiii) is neither an institution nor a symbol of an institution of Penance or of the Holy Eucharist, but "an example" (p. 349). The coming of "blood and water" (Chapter xix) from the pierced side of Jesus is considered by the Evangelist as miraculous and as a real fact. But it includes also a symbolic meaning (p. 499). Chapter xxi is by the same author as the Gospel itself. It is considered by most scholars as an "appendix." There is no proof that the Gospel ever existed without this "appendix" (p. 520). Lagrange suggests the "simpler hypothesis" that the epilogue (xx. 30 sq.) is now not in its original place, but followed originally after xxi. 23, and concluded the Gospel. When the disciples of John added the verses 24-25 in Chapter xxi, it was necessary to find another fitting place for the original conclusion. Verses 24-25 of Chapter xx were added to the Gospel by disciples of St. John, probably the "Elders" of Ephesus (p. 534).

These few observations illustrate the spirit of this Commentary. Its most debatable feature is its theory concerning the words of Jesus in St. John, but, as a whole, it is a treasure-house of knowledge which no student of the New Testament can afford to neglect.

LITURGICAL NOTES

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

Osculum Sanctum

I. THE KISS OF PEACE

One of the most striking liturgical gestures is assuredly that of kissing the altar, the objects used in divine worship, or even the persons who serve in the sanctuary. Let us speak first of the kiss given to persons—generally called the kiss of peace. The kiss is the natural and spontaneous expression or manifestation of love: as such it is found among all races of men. However, other sentiments than love can be expressed by this most eloquent of gestures, namely, reverence, worship, gratitude, and, at least among Christians, penance and humility. But, in the first instance, a kiss or embrace is a symbol and outward token of affection. Even pagans knew of what one might call a religious kiss. Thus, Servius writes: *sciendum osculum religionis esse, suarium voluptatis* (*In Æneid*, I). The *osculum* was above all a symbol of the union between the members of a family, and a veritable code (a sort of *jus osculi*) came into existence, determining the lawfulness of kissing certain persons. This right included all those persons with whom blood-relationship or affinity rendered marriage illegal. The exchange of kisses was also the formal seal of reconciliation between private enemies, and the final act by which treaties of peace between peoples were ratified, so that *osculum* came to have the same meaning as *pactum*.

Although the Latin word *osculum* suggests the idea of a kiss given with the lips and received upon the lips of the person kissed, we find both in profane and sacred writers innumerable allusions to kisses imprinted upon the forehead, the cheek, the hands, and even the feet. The books of the Old Testament are full of touching instances of these demonstrations of affection. Thus, for example, we read how “Esau ran to meet his brother, and embraced him, and clasping him fast about the neck and kissing him, wept” (Gen., xxxiii. 4). Then we see relations kissing one another, for when Laban heard that Jacob, his sister’s son, was come, “he ran forth to meet him, and embracing him, and heartily kissing him, brought

him into his house" (Gen., xxix. 13). Who is not touched by the spectacle of the wonderful love which knit together the souls of David and Jonathan? They too showed their friendship for each other by embracing—"kissing one another, they wept" (I Kings, xx. 41).

But, in order that it may have a real ethical value, the kiss must be a manifestation of reverence as well as of affection. We see instances of such reverential kissing even in the earliest books of the Bible. So we read that "Moses went out to meet his kinsman (Jethro), and worshipped and kissed him, and they saluted one another with words of peace" (Exod., xviii. 7).

The *osculum sanctum*, or liturgical kiss, however, would seem to be specifically different from all these various kinds of filial, brotherly and reverential kisses, in that it, as it were, sums up and expresses all these various emotions, whilst it also possesses characteristics which make it something altogether new and distinctive. St. Paul alludes to it repeatedly, and bids his readers greet one another with a holy kiss. St. John Chrysostom comments eloquently on our *osculum sanctum*: "What is holy? that which is not hollow, not treacherous, like the kiss which Judas gave to the Lord. For therefore is the kiss given that it may be fuel unto love, that it may kindle the disposition that we may so love each other, as brothers love brothers, children parents, parents children; yea, rather even far more. For those things are a disposition implanted by nature, but these by spiritual grace. Thus are souls bound unto each other. And therefore, when we return after an absence, we kiss each other, our souls hastening unto mutual intercourse. For this [the mouth] is that member which most of all declares to us the workings of the soul" (*Hom. xxx. in II Cor.*).

The liturgical *osculum* is not merely a pure and innocent kiss, such as is lawfully, and even laudably, exchanged between friends and relations, but it is something *holy*, because it springs not from merely natural sentiments, but is based on supernatural charity. Just as the ordinary kiss is a symbol of natural love, so is the *osculum sanctum* the symbol and outward token of that charity which is poured forth in our hearts by the indwelling of the Holy Ghost, by which we are made true sons of God and brothers of one another. We all form a spiritual family, the bond of our mutual union being

a spiritual affection, a love that proceeds from the Spirit of Holiness; hence our fraternal kiss is raised sky high in dignity and worth, far above the purely natural tokens of love.

In later centuries the *osculum sanctum* of the Apostolic writings has been given the name of kiss of peace. It is as such that we are familiar with it. That the holy kiss of Christian brotherhood should have almost wholly disappeared from daily life, is a thing to be regretted; but the world is growing old and cold—*frigescente mundo*, says the Church in the Collect of the Feast of St. Francis—cold in its love for God and cold in brotherly love, and there are many to whom the Apostle's condemnation might be applied, when he reproached the pagans of old that they were “*sine affectione*” (Rom., i. 31). The kiss of peace, as ordained by the Apostles, has a sacramental value: it is not merely a symbolic act by which we show forth our charity for our brethren, but it also increases this love, because we cannot perform even a small act of any virtue without thereby giving that virtue a new energy and fresh impetus.

The kiss of peace as a distinctly religious ceremony is found in all Liturgies, and is a characteristic feature of Christian worship. According to Tertullian, the kiss of peace is the seal of prayer—that is, its ultimate perfection, as it were, and its mark of authentication as a true Christian prayer. Even then the African Apologist found it necessary to protest against an abuse which was creeping into some churches, for some would refuse to give the kiss of peace when they observed a fast: “But when is peace more to be concluded with brethren than when, at the time of some religious observance, our prayer ascends with more acceptability . . . What prayer is complete, if divorced from the ‘holy kiss’? . . . Whatever our prayer be, it will not be better than the observance of the precept by which we are bidden to conceal our fasts; for now, by abstinence from the kiss, we are known to be fasting. But even if there be some reason for this practice, still, lest you offend against this precept, you may perhaps defer your *peace* [kiss of peace] at home, where it is not possible for your fast to be entirely kept secret. . . . So too on the day of the Passover [Good Friday], when the religious observance of a fast is general and, as it were, public, we justly forego the kiss, caring nothing to conceal anything which we do in common with all” (*De Orat.*, XVIII).

The kiss of peace was held to be a binding obligation, and not left to choice. Such is the obvious conclusion to be gathered from the above text of Tertullian. The Apostle's words (*salutare invicem in osculo sancto*) were considered to be a positive commandment. It would appear that, whenever the Epistles of St. Paul were read and the reader came to the passage wherein he commands that the brethren should kiss one another, the faithful carried out his injunction there and then. This fact explains why, in Oriental Liturgies, the kiss of peace is given at the conclusion of the Mass of the Catechumens, for this first part of the Mass consisted exclusively of prayers, litanies and readings from the Apostle. In the kiss of peace we have a link with our first brethren in the faith. For the first century, the witness of the writings of the Apostles sufficiently shows that no assembly of the disciples of Christ terminated except after the kiss of peace had been mutually given. In the second century we have the testimony of St. Justin, who mentions it in his account of the sacred assemblies of the Christians: "When we have finished the prayers, we greet each other with a kiss, then bread and wine are brought to the president of the brethren . . ." (*Apol.*, I, 65). The prayers here alluded to are those which precede the Offertory and form what is called the Mass of the Catechumens. This ritual kiss is characteristic of the worship of the New Law, the Law of love: "But be not you called Rabbi, for One is your master, and all you are brethren. . . . One is your Father, who is in heaven" (Matt., xxiii. 8, 9). Abbot Cabrol looks upon the custom of this mutual exchange of the kiss of peace as a sign and proof of the wonderful simplicity and purity of life which obtained among the early Christians, for according to him and other equally weighty authorities the kiss of peace was originally given without distinction of sex. Obviously such a practice could not last long; it opened the door to too many dangers, and, no doubt, it was this which may have given a start, or a pretext, to the gross calumnies to which the early Christians were subjected by the pagans. In this connection there is an interesting passage in the "Embassy" (*Πρεσβεία*) or "Apology" of Athenagoras, written about 177, in which the writer refutes in detail the many accusations brought against the Christians, that of immorality among others: "We have a law which makes the measure of rectitude to consist in dealing

with our neighbor as we would deal with ourselves. On this account, according to age, we recognize some as sons and daughters, others we regard as brothers and sisters, and to the more advanced in life we give the honor due to fathers and mothers. On behalf of those, then, to whom we apply the names of brothers and sisters and other designations of relationship, we exercise the greatest care that their bodies should remain undefiled and uncorrupted; for the *Logos* says to us: ‘If anyone kiss a second time because it has given him pleasure, he sins. . . . Therefore the kiss, or rather the salutation, should be given with the greatest care, since, if there be mixed with it the least defilement of thought, it excludes us from eternal life’ (“Embassy,” XXII).

Clement of Alexandria, a little later, writes very much in the same strain. Whilst insisting that love is the proper characteristic of a Christian, the Alexandrian teacher lays stress on the fact that the external manifestations of charity may easily degenerate into a show of baser emotions: “If we are called to the kingdom of God, let us walk worthy of the kingdom, loving God and our neighbor. But love is not tested by a kiss, but by kindly feeling. But there are those that do nothing but make the churches resound with a kiss, not having love itself within. For this very thing, to wit, the shameless use of the kiss, which ought to be mystic, occasions foul suspicions and evil reports. The Apostle calls the kiss holy. . . . But there is another unholy kiss, full of poison, counterfeiting sanctity. Do you not know that spiders, merely by touching the mouth, afflict men with pain? And often kisses inject the poison of licentiousness. It is then very manifest to us that such a kiss is not love, for the love meant is love of God” . . . [“The Instructor” (*Pædagogus*), III, 11].

These two rather lengthy quotations seem to make it clear that the kiss of peace was really given indiscriminately. A passage in Tertullian’s treatise, “Ad uxorem,” seems to leave no doubt whatever that, at least in Africa and in the second century, the kiss of peace was given and received without distinction of sex. Speaking of the disadvantages of a mixed marriage, he says: “Who [what pagan husband] will suffer her [the Christian wife] to creep into prison to kiss a martyr’s bonds? nay, truly, to meet anyone of the brethren to exchange the kiss” (*alicui fratrum ad osculum convenire*, “Ad

uxor," IV). It may be that such exchanges of the kiss of peace were confined to persons who came within what was called the *jus osculi*, but it seems more accurate to take the text in a wider sense—that is, as explained by Athenagoras, who defends the practice by declaring that Christians look upon each other as brothers, sisters, fathers, mothers, according to sex or age. The practice was, even in those days of pristine fervor, an occasion for serious evils. To remedy these, the separation of the sexes in the liturgical assembly was introduced at an early period. The men were placed on one side, the women on the other, and whilst the men greeted one another with the holy kiss of peace, the women did likewise amongst themselves. The Apostolic Constitutions, compiled about the beginning of the fifth (or the end of the fourth) century but from much older material, definitely state that the sexes are separated in church, and as for the kiss of peace "the clerics kiss the bishop, and among the laity the men kiss the men, and the women the women" (VIII, 11).

II

We have seen that, at least in the Eastern Liturgies, the kiss of peace was exchanged before the Offertory—that is, at the conclusion of the Mass of the Catechumens. But other Churches followed different customs. The teaching of the Western Churches, and of Rome in particular, was to connect the kiss of peace as closely as possible with the reception of Holy Communion—the Sacrament of our unity, as St. Augustine calls it, after St. Paul: "We, being many, are one bread, one body, all that partake of one bread" (I Cor., x. 17).

Fortescue ("The Mass," p. 379) thinks that the actual place of the kiss of peace was the beginning of the Mass of the faithful, as being the sign of mutual recognition when they began their part of the service. However, its place was assigned to before the Communion at an early date. St. Augustine, speaking of the practice of Northern Africa, is most explicit: "When the consecration is over, we say the Lord's prayer . . . then *Pax vobiscum* is said, and the Christians kiss one another with a holy kiss, which is a token of peace, if that which the lips show is really found in the heart" (*si quod ostendunt labia, fiat in conscientia*, "Sermo de diversi," LXXXIII). That the giving of peace was accompanied

by some form of words or vocal greeting, is clear from another text of St. Augustine. . . . If a man have the Holy Spirit, "he ought to be simple as the dove, to have true peace with his brethren, that peace which the kisses of doves signify. Ravens have their kisses too; but in the case of the ravens it is a false peace, in that of the dove a true peace. Not everyone, therefore, who says: 'Peace be with you,' is to be listened to as if he were a dove" (*Tract. VI in Joan. iv.*).

The practice of the Roman Liturgy to give the kiss of peace immediately before the Communion goes back to the era of the peace of the Church. At the beginning of the fifth century we find it defended by Pope St. Innocent I in a famous letter addressed to Decentius, Bishop of Eugubium: "You say that some command the peace to be given to the people before the Consecration (*ante confecta mysteria*), or that the priests do so among themselves." The Pope reproves this practice on the ground that the kiss of peace is, as it were, the people's assent to all that has been done: "Cum post omnia . . . pax sit necessario indicenda, per quam constet populum ad omnia quæ in mysteriis aguntur, atque in ecclesia celebrantur, præbuisse consensum, ac finita esse, pacis concludentis signaculo demonstratur" (*Patrol. Lat.*, XX, 551).

The kiss of peace was given after some preparatory or introductory prayer, which varied according to the different Rites. In our present-day Missal, the first of the three preparatory prayers for Holy Communion is also a preparation for the kiss of peace. The kiss of peace is, as it were, the final act by which we dispose ourselves for the reception of the Flesh and Blood of the Son of God, the Prince of Peace. Holy Communion unites us to and makes us one with Christ. But how could we be united to Christ, if our minds were at variance with those who are the members of Christ's mystical body? Our Lord bids us be reconciled to our brother before we dare offer a gift upon the altar; and, even if we were already at the altar, we should leave our gift there and go and seek out our brother, and first make our peace with him. So Micrologus writes: "The Pax is properly given before the Communion, because whosoever would dare to communicate without first making peace with his brother eats and drinks judgment to himself" (*Microl.*, XVIII). According to St. Thomas (III, Q. lxxxiii, a. 4),

both the *Pater noster* and the *Agnus Dei*, together with the kiss of peace, are preparations for Holy Communion: "Præparatur populus ad percipiendum, primo quidem per operationem communem totius populi, quæ est oratio dominica . . . secundo per pacem, quæ datur dicendo: Agnus Dei, est enim hoc sacramentum unitatis et pacis." The Pax is not given at Low Masses, nor at Requiem Masses, for which various reasons are given by liturgists. The best explanation is perhaps that the kiss of peace was looked upon as an expression of joy, which appears out of place at a service in which we pray for those whose death we lament. Fortescue says that Requiem Masses were originally private Masses at which there was no distribution of Holy Communion, and, since the kiss of peace and the reception of the Holy Eucharist are most intimately connected, the absence of the one would explain the leaving out of the other.

The kiss of peace was still a real kiss as far back as the thirteenth century. But from that time onwards we meet with so-called *instrumenta pacis*—that is, pictures or crosses which were first kissed by the officiating priest and then presented to the clergy and the faithful to be kissed by them. But even this practice has now died out, though traces of it may still be found in some local churches and religious communities.

The Pax brede (as it was called in England) seems to be of English origin. According to Cardinal Bona, the Franciscans were responsible for the abolition of the kiss of peace, as of so many other liturgical customs: "We may infer that the custom of the *osculum* remained until very many rites of the Roman Church were abolished or changed by the Franciscan Friars" (*Rer. liturg.*, II, 16). The saintly Cardinal exaggerates, no doubt, but there is a great deal of truth in his assertion, as he proves in another part of the same work. The Franciscans wanted brevity both at Mass and in the Offices of the Breviary, and so became responsible for many of the curtailments to which the services of the Church were subjected at the time when the Mendicant Orders were most flourishing.

The kiss of peace is now given exclusively at the High Mass, and then only to the ministers of the altar and to the clergy assisting in the sanctuary or choir. It is given in this way. The one who gives and he who receives the peace stand facing each other with

hands joined. The one who is to receive the kiss bows. Then the one who gives it lays his hands on the shoulders of the other; the receiver puts his arms under those of him who gives it. Both bow the head over the left shoulder of the other. The one who gives the peace says: *Pax tecum.* The other answers: *Et cum spiritu tuo.* Then they stand again with folded hands facing each other, and both bow (Fortescue, "Ceremonies of the Roman Rite," p. 27).

The kiss of peace has practically disappeared from other Liturgies than the Roman. Among the Greeks scarcely a trace of it remains, beyond the exclamation of the celebrant: "Peace be to all", or: "Peace be to you."

We may conclude these notes with a quotation from St. John Chrysostom, which supplies an admirable commentary on the kiss of peace—the *osculum sanctum*, as prescribed by the Apostles and so long practised by the Christian Church in intimate and almost immediate connection with the reception of the Holy Eucharist: "We are the temple of Christ. We kiss the porch and entrance of this temple in kissing one another. See you now how many kiss the porch of this temple in which we are met, some stooping down for the purpose, others touching it with their hand and applying their hand to their mouth. Through these gates also, the gates and doors of our body, Christ has entered in, and does enter into us, whenever we communicate. Ye who partake of the mysteries know my meaning. In no common way is our body honored, receiving the Body of the Lord. It is for this reason chiefly that we here kiss. Let them give ear who speak filthy things, who utter railings, and let them shudder to think what that mouth is they dishonor" (*Hom. xxx in II Cor., xiii. 12*).

THE SEVEN GIFTS OF THE HOLY GHOST IN EARLY GREEK THEOLOGY

By JOSEPH A SPIRITU SANCTO, O.C.D.

A few monographs have recently appeared about the seven gifts of the Holy Ghost; but, as far as the writer of this article is aware, none of them makes any reference to the theory which the once famous Greek theologian, St. Maximus of Constantinople (580-662), has propounded on these gifts. That St. Maximus is a profound and original thinker of the Neo-Platonic School has been duly acknowledged by Ueberweg in his "History of Philosophy."* This Saint's originality of ideas and profundity of speculation are not less conspicuous in his theological and mystical writings, which place him in the forefront of the Greek theologians after the period of the Fathers of the Greek Church. Bardenhewer, in his "Patrology" (English edition, p. 578), says: "Maximus is certainly one of the most acute theologians and profound mystics of the Greek Church. In speculative depth and dialectical acuteness he surpasses his master, the Pseudo-Areopagite. There is reason to regret that he did not expound his own ideas systematically and methodically, instead of throwing them out in aphoristic sentences or as supplementary to the text of other writers."

That this eulogy on St. Maximus is not exaggerated, the reader may gather from the Saint's theory on the seven gifts of the Holy Ghost. In presenting his view on the nature of these gifts and on their relation to the whole scheme of supernatural grace, we do not however anticipate the general assent of our readers to St. Maximus' explanation of the seven gifts; some readers may perhaps even experience a moral shock at seeing this holy theologian so much at variance with the traditional Scholastic explanation of the same. Still, his ideas must arrest the attention of every one who is interested in the mysterious, complicated theory on grace, and it may be even maintained that they deserve close examination. An impartial, unbiased comparison of St. Maximus' theory on those gifts with the Scholastic view may perhaps cause some readers to revise the

* Quoted in our article on the "Gratia Sanitatum" in THE HOMILETIC AND PASTORAL REVIEW, August, 1925, pp. 1173-1183.

ideas they had formed concerning the character of those gifts and their connection with the order of supernatural grace.

I. THE SEVEN GIFTS OF THE HOLY GHOST ARE NOT *Habitus Infusi*, BUT "ENERGIES" OR ACTIVITIES OF THE HOLY GHOST

The fundamental difference between St. Maximus' view on the seven gifts and the Scholastic theory consists in this: that the former does not look upon them as supernatural habits or qualities infused into the soul along with the grace of sanctification. Maximus invariably designates them as *ἐνέργειαι*—that is, activities or operations of the Holy Ghost in the soul that receives, and reacts on them. In accordance with this view the Saint maintains that the seven gifts are not bestowed all at once, but one after another, according as the recipient is fit for receiving them; nor does St. Maximus says: "In his prophecy the prophet Isaias (xi. 2) soul of sanctifying grace. For instance, a sinner whom the Holy Ghost tries to convert to a better life receives the gift of fear, the first gift in the actual order of their bestowal upon man. The Holy Ghost inspires the sinner with fear of God's judgment, or rather the operation of the Holy Ghost, which in itself is necessarily and intrinsically uniform, produces in the sinner the only effect it can produce in him psychologically or physically (if I may say so), *viz.*, fear. In his book called "Quæstiones ad Thalassium" (Q. xxix), Maximus says: "In his prophecy the prophet Isaias (xi. 2) says that seven spirits (*πνεύματα*) would rest upon the Saviour; however, the prophet does not mean to say that these seven spirits are individual spirits, but what he calls spirits are the 'energies' or operations of the one and the same Holy Ghost; for in every action of the Holy Ghost upon the individual soul His whole being is active, working unceasingly, in proportion however to the disposition of that soul." In the First Scholion to this Question (xxxix) Maximus tries to elucidate the foregoing passage more clearly by saying: "The different activity of the Holy Ghost in the souls in which He is active, or the different effects of the Holy Ghost's activity in the different souls do not prove that He does not work in each soul with His whole being. There is no division or separation of power in the Holy Ghost when He is producing different effects in different souls; His activity is everywhere the operation of His

whole being, just as He fills the whole created world with His being, and yet is above every being and incomprehensible to all." And, in another passage of the same Question, St. Maximus says: "The Holy Ghost works in every individual soul with His whole power, because, being God, He fills all beings and each being with His whole essence. Hence the Apostle (I Cor., xii. 4) says: 'Now there are diversities of graces, but the same Spirit'—that is, he [St. Paul] calls the diverse operations of the Holy Ghost diverse graces (*χαρισματα*) of the *one* Holy Ghost. If, therefore, to each individual soul the self-revelation of the Holy Ghost is granted in proportion to the measure of faith in the soul which receives a share of this or that grace of the Holy Ghost, it follows that the operation of the Holy Ghost depends upon what proportion of faith, and therefore what spiritual disposition, the soul possesses. In other words, the activity of the Holy Ghost is modified or diversified by the aptitude and need of the particular soul, or, what comes to the same thing, by the measure of faith it possesses."

These quotations give us a clear idea of what St. Maximus teaches about the nature of the seven gifts of the Holy Ghost:

- (1) They are not *habitus infusi, inharentes animæ permanenter*; therefore, they do not belong to the category, *qualitas*.
- (2) On the contrary, they are the effects of the Holy Ghost's continuous operation upon the soul; they are the vibrations of the strings of the soul at the touch of the Holy Ghost.
- (3) The effects of the activity of the Holy Ghost are sevenfold, not because the Holy Ghost works in a sevenfold way upon the soul, but because of the differences in the disposition of the recipient. Thus we may liken the workings of the Holy Ghost to the workings of the sun's rays upon the material world, in so far as the rays produce seven different colors. The reason why the rays of the sun produce the color green in leaves (or why the leaves of a tree reflect only green in our eyes), although the rays containing all the seven colors fall on them, must be sought in the peculiar physical or chemical disposition of the leaves.

- (4) The principal condition for the divergence of the supernatural gifts—that is, of the supernatural effects in the soul, of the one and uniform activity of the Holy Ghost—is, according to St.

Maximus, the more or less developed state of supernatural faith. St. Maximus does not deny that, for the reception of certain operations of the Holy Ghost (for instance, the gift of healing), a certain natural disposition of mind or body may be helpful or even necessary; but, as regards the seven gifts of the Holy Ghost, their efficacy or activity depends upon supernatural faith. However, this point needs a closer investigation.

II. THE SEVEN GIFTS OF THE HOLY GHOST IN THEIR RELATION TO FAITH

Theologians commonly teach that the seven gifts of the Holy Ghost are connected with the grace of sanctification, in so far as the infusion of this grace is said to be accompanied by the infusion of those seven gifts. St. Maximus, however, has another theory, saying that the seven gifts are intimately connected with, and founded on, the supernatural grace of faith. This theory need not cause surprise when we bear in mind that, according to St. Maximus, man is justified by faith. The Saint repeatedly makes the statement that the grace of faith constitutes the kingdom of God in the soul. Now, a saying like this has a decidedly Protestant ring. But fortunately St. Maximus gives us, in the book already referred to (*Quæstiones ad Thalassium*), an explanation of how in his time "justification by faith" was understood. In Question vi, Maximus says: "There are two kinds of birth out of God; to some God gives the grace of sonship, but this grace is in them entirely virtually (*δυνάμει*) present; to some He gives the grace of sonship as a real power (*κατ' ἐνέργειαν*), which transforms the whole will and energy of man and turns them to God. The former has grace only virtually or as a latent power, because he has faith, but an ineffective faith. The latter, however, has in addition to the faith a most divine likeness with God, which consists in the higher knowledge of Him. The former kind of birth is bestowed on those who have not yet withdrawn their will from fleshly desires, and are therefore unfit for a perfect transformation by the Spirit; their feeble energies are not strong enough to withstand the assaults of passion, and consequently such persons are excluded from the effective, experimental knowledge of divine things. For the Holy Ghost does not bestow a new birth upon a will that is refractory; He transforms

into the divine likeness (*θέωσιν*) that soul which shows good will. Now this likeness with God consists in a new, experimental knowledge of God, and he who has this knowledge bestowed upon him cannot turn to or find delight in anything else. As the lights of the moon and of the stars disappear before the rising sun, so the rays of that knowledge which God pours into the soul transform the mind so as to make man another god by grace."

In a note to the foregoing passage St. Maximus adds: "Hence, in the first case, those who have been reborn only virtually, easily relapse into sin; for their will is not yet strenuously bent upon bringing the latent power of their grace of sonship into effect, owing to their fleshly passions. Our will-power is the subject upon which the power of the sonship works like an organic force. If, therefore, our will declines to make use of this organic power, it remains stagnant and inactive. With this distinction the words of St. John (I John, iii. 9) are to be explained: 'Whoever is born of God, committeth no sin; for His seed abideth in him, and he cannot sin.'"

The salient points of this theory on justification seem to be:

(1) The infusion of the divine virtue of faith justifies man *in radice* or *virtualiter*; because by having the power of faith he has the power (*δύναμις*) to become a son of God actually. According to St. Maximus, faith is nothing less than Christ dwelling and working in us. In Question xxv of this same work, Maximus maintains: "Christ is the personal faith, the subsistent faith" (*ἡ ἐνυπόστατος πίστις*), because Paul says: "Christ lives in our hearts by faith" (Eph., iii. 17).

(2) If man makes use of the power of faith by driving out his fleshly desires and acquiring virtue, the power of faith develops more and more; Christ grows in him unto the fullness of stature, until finally faith becomes a new experimental knowledge of God; man gets transformed into the divine likeness, and possesses the actual real state of sonship of God.

(3) This gradual transformation of the initial state of justification into the perfect state of divine sonship is effected with the assistance of the Holy Ghost, "the Spirit of Christ." The various stages of this spiritual evolution are marked by the seven gifts of

the Holy Ghost. Thus, these gifts stand in an intrinsic relation to the power of faith.

III. THE SUCCESSIVE BESTOWAL OF THE SEVEN GIFTS OF THE HOLY GHOST

The vital organic relationship that exists (in St. Maximus' view) between the seven gifts of the Holy Ghost and the virtue of faith are clearly and very ingeniously explained in Question liv of the "Quæstiones ad Thalassium." In that question the Saint gives an allegorical explanation of the passage in Zach., iv. 10: "Zorobabel had in his hand the stone of tin, which was adorned with the seven eyes of the Lord by means of which God looks upon the whole world" (the text as quoted by St. Maximus agrees neither with the Vulgate nor with the Septuagint).

"Zorobabel"—so St. Maximus interprets the allegory—"is Christ; the stone in His hand is faith in Him [Christ]; for faith has solidity, firmness, immutability, stability in the truth, and is inaccessible to the attacks of error. Christ holds the stone in His hand, because the faith of Christ manifests itself through the practice of the commandments or of the virtues. 'Faith without works is dead' (James, ii. 20), as works without faith are dead. The seven eyes which adorn the stone signify the seven energies by means of which the Holy Ghost brings faith into activity."

The Saint then goes on to describe the psychological process of the gradual development of the spiritual life of the beginner. As long as the believer has only faith but no virtue, his faith is blind; all the seven eyes of faith are sightless. He does not see (that is, realize the import of spiritual truths) until, under the stirring influence of the first energy of the Holy Ghost (*viz.*, *fear*), he opens the first eye of faith and begins to fear the judgments of God, or the dreadful consequences of sin. The sinner then exerts himself strenuously to avoid grievous sins and relapses into carnal passions. "Fear of God is the beginning of wisdom." Coöperation with the first energy of the Holy Ghost makes man adapted for the infusion or operation of the second energy of the Holy Ghost—that is, the gift of *strength*. This second energy enables man to acquire virtue, or to attain the habit of fulfilling God's commandments. "The spirit of strength confers upon the soul eagerness and determination

to fulfill the commandments." Thus, faith opens its second eye. Let us, however, bear in mind the fact, repeatedly emphasized by St. Maximus, that the second gift (and the same holds good of all the seven gifts) is not in itself or in its intrinsic nature a gift different from the first one. Intrinsically and *ex parte doni*, the seven energies of the Holy Ghost are simply the uniform activity of God upon the soul. The difference of the gifts is entirely due to the different effects of the uniform activity of the Holy Ghost in the recipient or to the different mode of reacting to the energizing operation of the Holy Ghost; and the different effects, be they fear or strength or any other gift, must be accounted for by the gradual change in the subjective disposition or receptivity, or—as St. Maximus puts it—by the degree of faith on the part of the recipient.

The coöperation with the gift of strength prepares the struggling soul for the third energy, called *counsel* (*βουλή*). St. Maximus describes this gift as the habit of discernment and prudence in fulfilling God's commandments, as the ability to decide what is morally better, what less good, and what evil. From this description we see that Maximus takes the gift of counsel in the sense of the moral virtue of prudence. With him the gift of counsel is not something superadded to the moral virtue of prudence or some higher kind of prudence, but simply prudence which enables the recipient to know how to preserve the happy mean between excesses and defects in the practice of virtue. St. Maximus teaches, consequently, that the Holy Ghost naturally opens the third eye of faith in every soul that strives to acquire virtue by the faithful use of the second gift of strength; every Christian has a claim to that amount of prudence or illumination of the Holy Ghost that enables him to guide his spiritual life to the goal of wisdom or immediate union with God. And, if a man guides his spiritual progress with the help of counsel, he will presently receive a more intense and more sublime illumination of the Holy Ghost; the fourth eye of faith will be opened by the energizing influence of the Holy Ghost; he will receive the gift of *science* (*ἐπιστήμη*).¹

The explanation given by St. Maximus of this gift of science is

¹ This gift is not mentioned in the Vulgate nor in the Septuagint, but we find piety (*εὐσέβεια*) instead. Besides, St. Maximus enumerates the seven gifts in an order differing from both Vulgate and Septuagint. In Question Ixiii of the same work, Maximus, speaking again of the seven gifts, uses the traditional text.

somewhat obscure: "The spirit of science is the unfailing knowledge of the modes and ways of practising virtue, so that we in no way fail to be guided by our reason in making the right choice." No doubt, this explanation stands in need of another explanation, if we are to distinguish the gift of science from the preceding gift of counsel. If I may venture on such an explanation, I would say that the gift of science is that illumination of the Holy Ghost in consequence of which man spontaneously, intuitively or—if I may say so—instinctively knows how to practise virtue under given circumstances, whereas the preceding gift of counsel presupposes on the part of the recipient deliberation and circumspection. In order to justify this explanation of the gift of science, let us remember that, with St. Maximus, the seven gifts of the Holy Ghost are nothing else but the vital stages of the gradual development of faith. But faith, in St. Maximus' teaching, is that illumination of the human mind which brings our intellect into immediate contact with God; by means of faith, our mind perceives God directly, immediately, if at first very dimly, but when, owing to the vivifying operation of the Holy Ghost, the soul becomes increasingly detached from created things and consequently the mind emerges more and more from the mist of earthly things and becomes more adapted to the seeing of God, faith develops into a higher, closer and more divine knowledge of God. And, in proportion as the mind's knowledge of God becomes more intense, the knowledge of how to use temporal things, or to practise the virtues in daily life, becomes keener, clearer, and, as it were, intuitive or instinctive. Hence. St. Paul says that the just man who liveth by faith, judges all things, even the profound things of God. Since man in that state of faith sees all things through the eyes of Christ, he judges them "by the measure of the sanctuary," and not by the inadequate measure of purely human reason, which, besides being shortsighted, is unconsciously influenced by selfishness and personal interest when deciding which course of action is to be followed in particular cases.

(To be concluded)

THE LAW OF THE CODE ON FUNERALS

Funeral Stipends

By STANISLAUS WOYWOD, O.F.M., LL.B.

Wherever such do not already exist, the local Ordinaries shall draw up a schedule of funeral taxes or stipends for their territory, giving due consideration to legitimate particular customs and all special circumstances of persons and places. In doing so, they shall consult the Cathedral Chapter (diocesan consultors), and, if they think it advisable, the vicars-forane of the diocese and the pastors of the episcopal city. This schedule of taxes should determine the fees for the various cases, which must be moderate and so regulate the rights of all concerned that all occasion for contention and scandal is removed. If in the schedule several classes of funerals are enumerated, the party who arranges for the funeral shall be entitled to choose freely between the classes (Canon 1234).

The Code demands that each diocese shall have a schedule of funeral stipends. The matter is not to be left to custom and various local practices, because ordinarily they are not sufficiently specific and definite, nor can their observance be enforced as effectively as a written law. While it may not be possible, or at least practicable, to embody in the written law of the Ordinary all the circumstances which may entitle a pastor to compensation for services rendered, most of them can be determined, and thereby all occasion for greed and complaint of the people avoided.

Every one is strictly forbidden to exact more than the diocesan schedule allows for funerals and anniversaries. The poor shall be given respectable funeral services and burial entirely free of charge, with the funeral rites prescribed by the laws of liturgy and the diocesan statutes (Canon 1235).

The Code here inculcates the precepts of Christian charity towards the deceased poor, and warns the priest against humiliating the poor by coldness and indifference concerning their funeral and burial. There is not much danger that the American Catholic people will unduly take advantage of the plea of poverty to get the funeral services free of charge, for it is foreign to the spirit of the American

Catholic to be miserly, especially towards his Church or towards his priests.

PROPER PASTOR'S PORTION OF FUNERAL OFFERINGS WHEN FUNERAL IS NOT CONDUCTED BY HIM

Whenever any of the faithful are not buried from their own parish church, the proper pastor is to receive the parochial portion of the funeral offerings, unless the particular law rules otherwise, or unless the funeral services take place in another church, because the body could not conveniently be conveyed to the proper parish church of the deceased. If a person had several proper parishes from any of which he could have easily been buried, and the funeral was held in another church, the parochial portion is to be divided among the various proper pastors (Canon 1236).

The law of the Decretals insisted on the payment of a portion of the funeral offerings to the proper pastor, whenever one desired to be buried from other than his own parish church, for, as the Decretals say, it is but fair that the pastor who ministered the Sacraments to the faithful in life should be remembered by them in death. If the deceased had several proper parishes (*e.g.*, one of domicile and another of quasi-domicile, or two domiciles in different parishes), the parochial portion is to be divided between the various proper pastors.

The parochial portion is to be taken from all the offerings (and from those only), which are demanded by the diocesan tariff for the funeral services and burial. If for any reason there are only minor functions on the day of burial, and the first solemn services for the deceased are held within a month after the day of burial, the parochial portion shall be paid also from the fees for the delayed funeral services. The share of the parochial portion is to be fixed in the diocesan funeral schedule. If the proper parish church of the deceased and the church which conducts the funeral services belong to different dioceses, the amount of the parochial portion is to be reckoned according to the schedule of the diocese where the funeral takes place (Canon 1237).

The canonists who wrote before the promulgation of the Code called this portion or part of the funeral offerings due to the proper pastor the "quarta funeralium," because in Chapter X De Sepulturis,

lib. iii, tit. 28, of the Decretals of Pope Gregory IX, the fourth part of the funeral offerings was assigned to the proper pastor. The Code does not fix the amount, but orders that the diocesan schedule of funeral stipends shall also determine the amount of the parochial portion.

DAYS ON WHICH FUNERAL SERVICES MAY BE HELD

The Code of Canon Law has not any rules on this point, but leaves it to be determined by the laws of the sacred liturgy. The funeral Mass may be said on Sundays and feast-days with the exception of the solemn feasts of the first class. These are: Christmas, the Epiphany, the three last days of Holy Week, Easter Sunday, the Ascension, Pentecost Sunday, Trinity Sunday, Corpus Christi, the Immaculate Conception, Annunciation and Assumption B.V.M., St. Michael (Sept. 29), St. Joseph (March 19) and the Solemnity of St. Joseph, St. Peter and Paul, All Saints', St. John Baptist, Titular of a church where the funeral is to take place, anniversary of the consecration of a church, and in churches of religious orders and congregations the feast of the Titular or Founder of the organization.

On Sundays, Candlemas Day, Ash Wednesday, Palm Sunday, Vigil of Pentecost, days of the solemn litanies where the procession is held, the funeral Mass cannot take place if the pastor cannot get another priest to say the parochial Mass and conduct the functions prescribed for those days. During the Exposition of the Blessed Sacrament in a church, funeral Masses are not permissible, much less any other Requiem Mass. If the funeral Mass cannot be said on the day of burial because of the above rules of the rubrics, the funeral Mass is to be transferred to the next free day (*i. e.*, a day not impeded by any of the above feasts or Masses). Even on the days when the funeral Mass cannot be said, the body may be carried to the church and the rites of the Roman Ritual performed over it. On the solemn feasts the Church desires that the body be brought to the church only in the afternoon when the office of the day is finished, and the funeral bell should not be sounded. In churches where the Forty Hours' Devotion is in progress, the funeral Mass must be transferred; the body may, however, be brought to church and blessed, but it should be done without disturbance of the Forty

Hours' Adoration, and, if possible, the body should be blessed in a side chapel (otherwise, somewhere near the entrance of the church). The prayers of the blessing should be said quietly.

On the day of the funeral, other Masses can be said for the deceased, either before or after the funeral Mass, in the church where the funeral takes place and these private Masses may be said on all days except the following: Sundays and holydays of obligation (including the abolished holydays), All Souls', doubles of the first and second class, during the octaves of Christmas, Epiphany, Easter, Ascension, Pentecost, Corpus Christi, or a particular privileged octave of the second or third rank, vigils of Christmas, Epiphany, Pentecost, Ash Wednesday and Holy Week.

RECORDING OF DEATHS

After the burial, the minister shall mark down in the Death Register the name and age of the person, the names of the parents, or of the husband or wife, the time of death, the name of the minister of the Last Sacraments and what Sacraments were given, the place and date of burial (Canon 1238).

The Code does not specify whether the minister who is to keep the record of the deceased is the proper pastor, but the Roman Ritual speaks of the record of the deceased as one of those to be kept by pastors. The proper parish of the deceased is evidently the most appropriate place for the death record, for it is to the former place of domicile or quasi-domicile of a deceased person that one would naturally look to obtain the necessary data, whenever proof of his death is required. Such record should be made in the proper parish, even if the funeral services take place in another church. If a person dies far away from his own parish and his family does not have the body brought home, a record of his death should be made in the parish in which he died, for the proper pastor may perchance never hear of the death of that parishioner, and, unless the death is recorded in the parish where he died, there might be no record at all of a fact which may become very important. The cemetery administration usually keeps a record of all persons buried in their cemetery, but, in later years when a death certificate may be needed, it might be more difficult to find out in what cemetery a person was buried than the parish to which he belonged, though

even this latter information may be difficult to obtain in cities which have many parishes and especially parishes without territorial boundaries like the language parishes.

REFUSAL OF ECCLESIASTICAL BURIAL

Persons who have died without receiving baptism may not receive ecclesiastical burial, with the exception of catechumens who through no fault of theirs died without baptism, and are, therefore, reckoned among those baptized. All baptized persons are to be given ecclesiastical burial, unless they are explicitly deprived of it by law (Canon 1239).

The Catholic funeral services signify the union of the deceased with the Church, which lays the bodies of her deceased children to rest amidst prayers and sacred ceremonies, thereby expressing her firm belief that she has not lost her children, but rather presented them to God with her fervent prayer that He may soon cleanse their souls from the last vestige of sin and admit them to His presence and unending happiness. In discharging this last duty to her children, the Church acts as the divinely appointed mother and guide of all those who have been baptized in Christ and persevered to the end in her fold. The catechumens are not yet full-fledged members of the Church, but they have petitioned to become members and have been received into the candidates' class; this constitutes a provisional sort of reception into the Church, and, if they are so suddenly overtaken by death that they have no chance to be baptized, the Church considers their expressed desire of baptism as equivalent to actual baptism (*baptismus flaminis*), and honors them as members of the Church. The ruling of the Code in this matter is based on the ancient teaching of the Church that catechumens who, without their fault, die before reception of baptism, are considered cleansed of original sin by the baptism of desire, and are numbered among the members of the Church. So Pope Innocent III teaches in the Decretals of Pope Gregory IX (c. 2, *De presbytero non baptizato*, lib. iii, tit. 43).

OFFENCES TO WHICH LAW ATTACHES DEPRIVATION OF ECCLESIASTICAL BURIAL

The following persons are to be deprived of ecclesiastical burial, unless they have before death given some signs of repentance:

(1) notorious apostates from the Christian faith, and persons notoriously known to belong to an heretical or schismatical sect, or to the masonic sect, or to other societies of the same kind;

(2) excommunicated or interdicted persons after their excommunication or interdict has been pronounced by a condemnatory or declaratory sentence;

(3) deliberate suicides;

(4) persons killed in a duel or who died from wounds received in it;

(5) persons who have given orders to have their bodies cremated;

(6) other public and manifest sinners.

If any doubt arises in the foregoing cases, the Ordinary must be consulted if time permits; if the case remains doubtful, ecclesiastical burial shall be granted, but in such a manner that scandal is avoided (Canon 1240).

The six classes of persons whom the law deprives of ecclesiastical burial, are such that it would be a scandal to the faithful to honor those persons with ecclesiastical burial. The deprivation is inflicted only when the persons have given no signs of repentance before their death. It suffices that the repentance is made known to a few persons, or even to one whose testimony is beyond all suspicion. If they wanted to be reconciled with the Church and desired to have a priest, but the latter did not arrive before their death, the Church does not deprive them of ecclesiastical burial, but all scandal must be avoided. Therefore, it is necessary to make known the change of mind of the deceased, if his previous unworthiness was a matter of public knowledge.

Catholics who apostatize from the Christian faith, or who join an heretical or schismatical sect, or the society of freemasons, or any other organization which has for its purpose the destruction of the Catholic Church or the fundamental principles of the Christian

faith, stand in open rebellion to the Church, and evidently cannot be honored by the Church with ecclesiastical burial.

With reference to excommunication and interdict, the Code deprives of ecclesiastical burial those only whose excommunication or interdict has been pronounced by sentence of a competent ecclesiastical court. Though an ecclesiastical superior vested with jurisdiction in the external forum may, in certain cases, pronounce the penalties of excommunication or interdict without judicial procedure, in the matter of ecclesiastical burial excommunication and interdict do not have the effect of deprivation, unless the said penalties have been inflicted by *sentence* (*i.e.*, court procedure, as this term is defined in Canon 1868). The sentence of the court makes the offence for which one is punished notorious by notoriety of law. If the person shows signs of repentance before death, but the priest does not reach him in time to absolve him, he is to be absolved after death from the excommunication in the manner prescribed by the Roman Ritual (cap. iv., tit. iii., p. 118, *Editio Typica*, 1925), after which he may receive ecclesiastical burial.

The case of suicides usually has to be submitted to the local Ordinary for decision, unless time does not permit his consultation. In the latter case the pastor must study the circumstances of the case carefully, and seek the advice of experts in order to determine whether the suicide was deliberate. If full responsibility is not certain, the Code directs that ecclesiastical burial should be granted. If it is altogether certain that the suicide was committed with full deliberation, there is no need of consulting the Ordinary, because he cannot in that case allow ecclesiastical burial, since the Code forbids it.

Persons who have died in a duel or from wounds received in it, were also deprived of ecclesiastical burial under the former Canon Law. In fact, the former law was more rigorous than the Code, for it deprived them of ecclesiastical burial, though the persons wounded in a duel had before death repented of their sin. A duel is a prearranged fight between two persons with deadly weapons. If two persons get into a quarrel and one dies in the ensuing fight without giving any signs of repentance, he is not to be deprived of ecclesiastical burial, unless it is certain that the fight was gravely sinful on the part of the one who was killed, and such guilty act is

notorious by notoriety of fact or of law (*i. e.*, by pronouncement of the court). They are deprived of ecclesiastical burial under the ancient rule that those who die in manifest mortal sin (*qui in manifesto peccato mortali moriuntur*) are not worthy of the public suffrages of the Church.

Cremation is condemned by the Church (except in cases of necessity), because the organizations which inaugurated and promote cremation made it a sign of protest against the belief in a future life. If a person's body is to be cremated by the will of the family without his fault, the Holy Office declared that the funeral rites of the Church at the house and in church may be performed, but the priest is not to conduct the body to the place of cremation. Scandal should be prevented by making it known that the cremation takes place not by the will of the deceased, but of others (December 15, 1886; *Collectanea de Prop. Fide*, II, n. 1665). The first prohibition against cremation was issued by the Holy Office, May 19, 1886 (*Acta S. Sedis*, XIX, 46). The same Sacred Congregation declared, July 27, 1892, that private application of Holy Mass is permissible for those whose bodies were cremated, not without their own fault (*Collectanea de Prop. Fide*, II, n. 1808).

The most general cause of deprivation of ecclesiastical burial is expressed in these words of the Code: "other public and manifest sinners" (*alii peccatores publici et manifesti*). The sin must be public and evident—*i.e.*, it must be a sin, or a state of sin, which as to its sinfulness is so evident that there can be no excuse from liability. Here belongs also the neglect of the Easter duty and, in fact, every kind of individual or habitual grave and public sins. If a person dies in these sins without signs of repentance, he cannot receive ecclesiastical burial.

The Code, furthermore, rules concerning the deprivation of ecclesiastical burial that, when this penalty is inflicted, it is likewise forbidden to say any funeral Mass, even an anniversary Mass, or to hold any other public funeral offices or services (Canon 1241).

In Canon 1241, the Code speaks of funeral services and anniversary Mass only. It does not speak of private Mass or prayers for the souls of those persons who were denied ecclesiastical burial services. In fact, Canons 809 and 2262, speaking of the persons for whom Holy Mass may be said, make no other exception than

the case of excommunicated persons, for whom Mass may be applied privately and in such a manner that no scandal is given. It would not be very consistent to refuse burial services and afterwards announce Masses to be said for those persons. Private application of Holy Mass, however, for the souls of those to whom ecclesiastical burial was refused, is not forbidden.

If an *excommunicatus vitandus* has been buried in sacred ground (which is forbidden by the law of the Code), the body is to be exhumed, if this can be done without grave inconvenience, and buried in unconsecrated ground. The permission of the Ordinary is required to exhume the body (cfr. Canon 1214). Every Catholic cemetery should have an adjoining unconsecrated plot of ground in which persons unworthy of ecclesiastical burial (cfr. Canon 1212) are to be interred (Canon 1242).

The case contemplated in Canon 1242 will rarely occur, because nobody becomes an *excommunicatus vitandus*, unless he has been individually excommunicated by the Holy See, the excommunication has been publicly made known, and the decree of publication has stated expressly that he is a *vitandus*. The only crime by which one *ipso facto* becomes an *excommunicatus vitandus*, is laying violent hands on the person of the Roman Pontiff (cfr. Canon 2343, § 1, n. 1).

THE SPARROW'S FALL

By W. W. WHALEN

(*Conclusion*)

"How's Grace Dempster this evening?" asked Father McGee.

"She seems worse, so upset. I really believe," she turned her big blue eyes on her lover, "that you've had her at some time under your charge. When I explained you were a cancer specialist, and told her all about you, she refused point-blank to see you at all."

"The poor thing's afraid I'll use a knife on her."

"I always called you Dr. Harold to her, and only the day you came did she learn your full name."

"Father, I suppose she's like that woman in the Gospel who suffered many things from many physicians, and at the end was no better, but rather worse. I think, Dora, if you assure her I won't operate, she might see me."

"I wish you could see her," said Father McGee. "Perhaps something may yet be done for her. There's no telling. While there's life, there's always a bit of hope. Why not do so to-night? You've lost three days already."

"A good idea," chimed in Dora. "I'll run on ahead, and get her ready for the examination, while you can follow later."

And into the mountain mist she flitted up under the pines, like a night bird going to nest. Father McGee and Dr. Chadwell followed slowly.

"What a difference in women!" mused the physician. "Dora, for all the bumps life's handed her, is as soft-hearted as a child; Elvira's as hard as brass tacks. Her profession has ruined Elvira utterly. I'll give you a sample of her very modern efficiency. I didn't dream she had become such a machine. We had an operation on a poor old man that was highly interesting to us doctors. We did our best, but the poor old fellow died on the table. His wife waited outside the operating room, with one of those hunches that devoted wives will get. Elvira wanted to put her out of the hospital. But the wife wouldn't leave. I hadn't the heart, nor had the other doctors to tell her the tragic truth. Unfortunately my assistant suggested that Elvira do the dirty work, being a woman. Naturally he felt the

nurse would break the bitter tidings better than mere doctors could. Elvira swept out, as if going to a social function. ‘The old man’s gone!’ That’s all she said. That’s all the poor old woman heard, for she fell in a dead faint.”

They had now reached “Bleak House,” which looked very much like a poor relation to a baronial castle, with the moonlight and mist hiding its age, and the young vines doing their part in veiling its ugliness. Dora’s puzzled face met them on the little porch.

“She’s like Mr. Britling; she’s going to see it through. But she insists that only you and Father McGee be present.”

With a wondering smile and an experienced shake of his head, Dr. Chadwell followed the old priest up the stairs. As they entered the room, and the lamp fell full on the handsome, aristocratic face of the physician, the poor drug-obsessed woman in the bed gave a scream of horror. The priest hurried to quiet her.

“Father, you don’t understand,” she whispered patiently.

But Father McGee suddenly did understand, as he turned to the blanched, deathly-pale, anguished face of Dr. Chadwell. Her sordid story flashed all back in a second. This—this was the man! The doctor saw none but the woman among the pillows.

“Betty! Betty Holland!” his distorted white lips muttered.

“Yes, Betty! your Betty!” cried back the patient shrilly. “Oh, pitiful God!”

She looked toward the creaky old door, which never would stay latched, and saw Dora Cahill, her face as grey as her gown, swaying, clutching blindly at the door, which swung away from her trembling fingers.

“Oh, Dora, my best friend and benefactor, if only God had taken me before this knowledge came to you!”

The doctor with a groan fell on his knees at the foot of the bed, and hid his face. Dora sank into a chair, her heedless elbow upsetting a bottle of medicine, which spread like a pool of blood on the immaculate, elaborately embroidered table cloth. The maddened woman in the bed reared up like a cobra. Her fury vented on the bent head with the heaving shoulders at her feet.

“Yes, you sniffler! You pig-dog! Maybe after all I’m providential to save her from you! I came in time.”

Dr. Chadwell raised his streaming eyes.

"Betty! Don't! I ask for no mercy. But spare her!"

Dora recovered, and showed what an actress she was. She went softly to the bed.

"Grace, dear, it's time for your medicine. Oh, heaven! I upset the bottle. Dr. Chadwell, you'll have to do something for her. Her agony will soon commence. He will, all right, sweetheart, girl. Hush, you've excited yourself too, too much . . . Good night, Father McGee."

She laid her gentle hand on the old man's arm, and her suddenly confessing eyes told him the hell that was burning up her soul. Her voice sank to a whisper: "I'll be down for Mass and Holy Communion in the morning."

Father McGee groped his way down the road to the church. A sad whip-poor-will flitted on ahead, wailing, as it sounded, for the soul that had been denied him. A little star crept timidly into the purple-draped sky. It reminded the priest of his sanctuary lamp.

Gentle Christ of the Eucharist, sweet hidden Son of God, 'tis well that You have stayed behind in a bleak, disappointing world for your priests' sake. Always those human "other Christs" are finding the feet of clay in worldly idols, the falsity of human gods. Ever they watch their illusions, one after another, fade away like silken, silvery mists in a fiery, sin-charged sun. Often when the crushing, crashing revelations strike their souls sick with nausea, and they are tempted to feel that all flesh has gone the way of corruption, they still have You, Purity itself, hidden behind the patient little door on their altars. O the depths of Your wisdom! You left not angels to do Your work among the children of men, but from men's sons You called forth out of the sinning crowd chosen workers. When the flesh of Adam would drag down the wings of Christ, as the weasel saps the eagle's vitality, the dim red light of the sanctuary lamp calls the weary, heartbroken soldiers to a high mountain apart, and, in their hour of despair, the angels of the Tabernacle steady the chalice in their hands.

She was at the rails, looking white, frail, world-smashed in the unsparing sunshine that shimmered in through the open windows, and sprinkled gold on her hair. Father McGee breathed a special

little prayer for her over the ciborium, as his old alb swished up the altar steps.

"You can come up with me, I trust?" she asked anxiously, after she had had a cup of coffee with him at the rectory.

They walked on in silence along a round-about path that led through the tunneled woods, gorgeous in their June garb. She plucked up a moccasin flower.

"A pretty thing, but, ugh! what a vile odor!" She flung it from her. Then she lifted a very early daisy's untainted gold to her face. "Father," she turned candidly, "do all men sow wild oats?"

"No, child, of course not. But too many do. One such crop were more than enough."

"And men never think of the reaping!" She shook her head sadly.

"Some," said the priest, "get a reaping they never expected. They sow the wind, and comes the whirlwind."

"Oh!" her slim, unjeweled hand went to her throat, "but do they ever think of the woman they left—of the harvest she reaps? Oh, Father McGee, I would be the last on the face of the earth to snoop about or dig into anybody's dead records to discover secrets. All my life, people have found dark horrors in my past that never existed. But Harold! You see I always take people at their face value. To me he was Dr. Chadwell, the respected, successful cancer specialist, doing a great work. I never, never pictured him as a man who murdered a woman's life."

From the singing surface of the brook darted a bloated fish, and gulped down a merry little fly that was admiring her wings in the water.

They walked along in further silence, she plucking up flowers and then heedlessly tossing them aside, he switching at the bushes and grasses. Suddenly she paused along the stream, her brows knit in a thoughtful frown. Then she fairly stunned the old man with her question:

"Father, it wouldn't be hard for you to get a dispensation from the bishop for the marriage?"

"I can telephone."

They walked to "Bleak House" in silence. But she had fallen from her pedestal in the priest's eyes. She was just a frail woman

after all! She would marry the guilty man in the face of his sin! She'd evidently weighed everything in the dragging, sleepless hours of the night. She hated to return to the treadmill of her stage career. She saw her chance to enjoy a quiet life and possess a home. Women, it seemed, as well as men, had their price. But this hideous haste! Did she dread that her lover, like Cain, might flee away from the bleeding memory of his crime—perhaps never to own courage enough to return?

They found Dr. Chadwell waiting for them behind the rosebushes. The grass was trampled where he had been pacing to and fro. His eyes were blue-circled, as one who hadn't slept. They sat on the summer benches, the priest and Dora side by side, facing the unhappy physician.

"Betty, or Grace, as you know her, is sleeping now. I helped her," he said simply. "You see," he explained, "I thought she was dead long ago. In fact, her mother told me she was."

"She did die long ago," went on the actress's smooth, level voice. "Long years ago, little Betty Holland died; died to everything good and grand and womanly; died to home and mother and father; died at the merciless hands of a man. But to-day, in her place, lives the Frankenstein he made—Grace Dempster, the social cancer, who destroys men, a woman who abuses one of the greatest gifts of a most generous God."

"A fake story was framed up by Betty Holland. Naturally such a girl wouldn't want her parents to know. She still held some loves sacred. A death notice was sent to her father. The body buried in the little country churchyard was the body of another woman with Betty Holland's name. Betty was on the gay excursion train that was wrecked, but she escaped, and another girl was crushed, disfigured and killed. The thing has since been done in France. It's as old as fiction. Soldiers have been buried who aren't dead at all. A headless or faceless body, a dog-tag removed—and the wicked soldier stays in France, and his insurance comes home, as did the nameless body. And a mother mourns over her dead hero, and never knows of her living scoundrel. Maybe that's better—for her. A woman needs something big to cling on—a great religion, if she has it; a holy human love, if she hasn't religion. God makes such unfair things right at the Last Judgment."

It was all a miniature Last Judgment, that scene: the man of the esteemed medical profession, with the world's chrism on his head—the cedar-plank—put to the blush by the woman of the despised theatrical profession, with the dew on her hair—the weed; and the priest, like a prophet of old, there sitting to give the decision. Father McGee knew she had him there for that purpose.

"Go back over the years, Dr. Chadwell," traveled on that slow, sweet voice, "remember the vacation you took the summer you were graduated. Oh, what a summer! It was Betty's last summer. Her life was winter ever after. This wild mountain region will serve your memory. 'Tis an ideal setting. Remember your three months in the poor old country town with Betty Holland, the little girl who used to trim Our Lady's altar; who used to hurry forth at dawn on Saturdays to find the purest flowers the woods could furnish, and carry arm-loads to the tiny church. Remember the night she pleaded for you to stay with her, and make right a great wrong. No flower of the wilderness was sweeter than her innocence, and that you stole and trampled on. She begged for your name; she needed it. Remember your talk of your future. You wanted a wealthy wife, not a penniless country girl who had nothing but beauty. Remember the money she flung back in your face. It was a shameful sin to have offered it to her, adding insult to injury."

"Stop! for God's sake, stop!" he implored, like a too long tortured criminal.

"Betty Holland, now known only to the world as Grace Dempster, is under that 'Bleak House' roof. So is your daughter, who despises her and all like her. Betty has been a social cancer for all the years you've been trying to heal bodily cancer. A cancer is what you made her. You have lived to build up and heal. She has lived only to tear down and destroy—and suffer!"

He lifted his head, and squared his jaws for defence. His broad chest expanded.

"Why do you open those old sores again? Why do you recall dead memories? Why do you water brambles to grow me a crown of thorns? It's unlike you, unworthy of you."

"I'm watering those thorns, Doctor dear, with unshed tears and my heart's blood," she said wearily.

"I swear to you, as I swear to God here before the face of your priest, that a year after I went back to fix up my accounts with Betty."

"How? With a check book? More money to offer her?"

"No, marriage; to offer myself. I found her drunk. I couldn't marry her then."

"Had she known the taste of liquor till she met you, the dashing young doctor? No! Who put the first glass of champagne to her lips? You! Who taught her to love? You! What was play to the doctor, was death to the girl."

"Dora, why—why do you re-read every single word in that ugly, sad chapter of my life?"

"Because the chapter is not yet ended. Betty is in there, her pitiful life crushed with pain, her sins slowly fading out in her tears."

"I'll go away, if that's what you want, away from her; save her the sight and sound of me. I'm sure my presence annoys her—to use a gentle word. She wishes to forget me."

"Forget you!"

She smiled kindly, while her chin crinkled with the tears she was keeping back.

"How little men, even great doctors, with their knowledge of human nature—how little men know about women and their ways! Forget you! Do you realize she was once a very good woman? Forget! Ah, no, no! If she were to go down to hell, all its fires could not burn your memory from her heart. She has followed you all through your career. You start at that! But I'm speaking the truth. She told me it all before she knew what you and I meant to each other. Once she tracked you from the hospital, a revolver in her bosom, as the leopardess stalks her prey. It was very late; the street was deserted. She might easily have had her revenge, and made her escape from every legal punishment. You'll never know how close you stood to death in that hour. You stopped at an alley. She raised her pistol to fire. You struck a match to light a cigarette, and she saw your face. Her love would not let her shoot.

"She was in the church in the rear pew the morning you led your bride to the altar, and she sent her curse up to God's throne with the minister's blessing. She prayed that her memory would be a

blood-red cloud that should hang over your life always, ruining your operations, killing your patients, and shadowing your success and happiness. Yet when you passed down on the way to your carriage, your wife on your arm, and Betty saw your face again, she wept a woman's best tears, and prayed God to forget her curse, and bless you instead, as only He can bless."

"I remember the veiled, sobbing woman in the rear pew." There was honesty in his confession.

"I told her this morning she would see you again, hear your voice, feel the press of your lips on her forehead. Did I promise too much?"

He was very humble as he bowed.

"No, little missionary. I'll go to her."

She arose and faced him, the sun sifting powdered gold on her haloed hair.

"There is one more request. *I want you to marry her!*"

The big, strong man swooped upon the small figure, gripped her arms, and would have drawn her to him, but she resisted.

"Dora, you're insane. Father McGee, you must reason with her. You know, girl, how much I love you. Let a hungry, soul-starved man cry out his craving for you. Girlie, I have never loved. Betty was a boy's fancy, an amusement. My marriage was, as you've guessed, a marriage of convenience. I never loved my wife—tried to, but failed. She was like Elvira. She made my daughter a machine, moulded her hard and unnatural; built her of ice and iron that no father's love ever could soften. And now when love comes to me—late indeed, at the eleventh hour, but love, pure love, that love asks me to sacrifice everything, even itself—I can't give you up! I can't! *I won't!*"

Never was Dora Cahill's voice sweeter than in that hour. Those harp-like tones of hers had charmed auditors till they leaned over their theatre seats, lest they miss one word or note. She was a wonderful singer, and, what is more unusual, at the same time a more wonderful speaker.

"You forget, Harold dear, I love you too. I think my love can well match yours. It's been pent up waiting for you to come. 'Fire is bright, let temple burn or flax.' But there's a higher call than love—duty! Remember Betty is dying. She can't last much

longer; she won't. She needed your name to live. She never got it. Give it to her to die, to shed sunlight in her last dark days. It's such a little gift for us. It's such a great thing to her. She'll rest peacefully, knowing your name's on her tombstone. Really we owe it to her.

"Your daughter called her a cancer. You said once that cancer often comes from a knock, and may take years to develop. You started the disease in her soul. You planted the seeds of cancer, when you struck her heart by the love you never meant. Some day our union may be blessed with a little daughter. I hope so. We'll want the man who loves her to do right by her; and woe to him, if he doesn't, and I'm living!"

She went over to him, very close, put her slender hands up, and drew down his face to hers.

"You will marry Betty, won't you? Oh, when you and I are man and wife, we must not have the memory of Betty Holland standing between us like a sad-faced ghost."

"Father McGee, what shall I do?" asked Dr. Chadwell weakly.

"You're in the right hands," said the priest encouragingly. "It's only a woman that knows another woman's heart. Go through with it, Doctor."

"But if Betty should live a long time, Father?"

"We can wait," concluded Dora. "I know I sound tyrannical. But I promise to atone for this in a thousand different ways."

As Father McGee tramped back through the woods, letting Dora and her doctor break the glad tidings to the suffering patient, he heard running feet behind him. He turned to meet Elvira Chadwell. She was panting with the exertion and excitement, and her sallow cheeks were flushed and tear-stained. He led her to a mossy log near the brook, and filled with water from a little spring a half tomato can, which he put into her nerveless hands.

"Father McGee! I know everything. I mean about Grace Dempster and my father. Last night in that old house, I couldn't help but overhear when she screamed. I listened, and then human nature made me eavesdrop for the rest. To-day when Dora Cahill fought for that other woman, who really is her rival, I was hiding in the clump of rosebushes. I shall tell my father and her what I know.

"An ideal has gone out of my life, dear Father McGee, but I

don't think I'm sorry. I do think it has drawn me nearer to God. I was too self-sure, too much the judge of human frailty, forgetting that we are all kindred of the dust. I didn't sleep much last night, but I did think as I never thought in my life before. I saw my whole career as a failure, like a drowning man seeing his past life —myself, the top-lofty Pharisee up in the front of the temple, despising the poor trembling, suffering creatures in the rear. The only terribly bitter thing of it all," she swallowed hard, and put the tomato can again to her lips, "is that my father really never loved my mother."

"He tried," Father McGee put forward, "and he was always faithful to her. And we mustn't forget, any of us, that men may rise on stepping-stones of their dead selves to higher things."

"I know dad did try honestly. Yes, he was always faithful." She straightened herself stiffly on the log, and carefully put the make-shift drinking cup back by the spring. "Let me be fully honest. I fear I didn't love her very much myself. She had many admirers, but few heartily cared for her. And the ugly thought obtrudes itself," she was almost girlish now, "I'm just like her. You priests have lots of experience. Will a man ever love me?"

Father McGee's bright old eyes twinkled, looking at her changed face.

"Yes, I do believe so, if you really let him know you as you are. We are always hiding our real selves from even our friends. You're a sincerely good woman, though a mistaken one. Miss Chadwell, there are too many of us in this world who make little tin gods of ourselves. We create a little China of our own, wall it all round about, practise birth control in the number of our friends, cut down on our benefactions. We study the beggar's clothes, forgetting they hide his heart. In our tiny walled-in city, we meander serene in self-admiration too happy, and let the rest of the world go hang.

"And the shame of our system is that we lock our China gates, and the meek, humble Son of God is knocking, as He did, hidden in His mother's breast, at the doors of Bethlehem, and we won't admit Him. The real social worker, the real churchman, the real human being sees the divine image and likeness in every creature, no matter how low and sin-smudged. This Betty Holland affair is

a direct flash from God to you, as was the lightning that hit St. Paul when he was rounding up the Christians."

So Harold Chadwell and Betty Holland were united in holy wedlock, with Elvira Chadwell and Dora Cahill as witnesses. Annabell was in ambush in her kitchen, wondering what all the fuss was about, but she was too meek now to ask questions or to sneak about to eavesdrop. The cook went out into the garden to sit among the roses, sweet even in their sleep. She raised her eyes to the jeweled sky, and a star fell, sweeping behind a train of gold.

"Gawd A'mighty!" whispered Annabell in awed tones, "there goes some lucky soul straight into heaven. Lawd, will I ever have sich luck!"

Perhaps it was the great joy, or it might have been pain, for the two are much akin. Though the fiery monster in her throat throbbed like a huge white-hot coal from hell, she wouldn't take drugs or soporifics any longer. The night of her marriage was the night of Betty Holland's death. The happy soul that was straining so hard against the tattered filaments of the flesh, tore its way through like an eagle sweeping cobwebs to fly to the sun. She was conscious to the last, listening to every word that fell from Father McGee's faltering old lips:

"Depart, O Christian soul, out of this sinful world in the name of God . . . Remember not, O Lord, the sins and ignorances of her youth . . ."

"Good-bye, Dora, sweet friend, my angel!"

Dr. Chadwell pressed his lips on the poor stiffening little mouth that responded gladly.

"Good-bye, little Betty—*my WIFE!*"

As her soul shrank away from the contact of earth, Father McGee heard her murmur:

"Now thou dost dismiss Thy servant, O Lord, according to Thy word in peace, because my eyes have seen Thy salvation . . . This Child is set for the fall and resurrection of many."

Poor hard Elvira Chadwell for the first time in her life fainted in a heap on the floor.

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The bishop was puzzled. Within a week, Father McGee had

asked two dispensations for the marriage of one Harold Chadwell, and each time the name of the woman was different!

The second ceremony wasn't a sad one; in fact, it was almost side-splittingly funny, if one glanced at Annabell, who was making a Niagara Falls of her cheeks. Elvira was the bridesmaid.

"I believe a man needs a wife," confessed Elvira, kissing her new mother.

"I know it," agreed Mrs. Chadwell the third.

Before the Chadwells left the parish for good, to return to the city, Annabell paid Father McGee a good-bye visit.

"I had some hopes that I was goin' to be united by you for better or worser, Father, but I have saw 'twas goin' to be worser. That yere low-down Mason man porter wit' his secreting, I jist done packed him and his secrets out of mah life, and that to him!" A snap of her fleshy finger. "He was sure an evil influenza to me, that black man, wit' dragging me to drink and losing mah reason."

Later in the year, Annabell married a black Mason in the city, but he was more refined. He pushed the scenery in a stock theatre, where dusky Booths and Bernhardts played all the newest white dramas that were released. Their bill that week was "White Cargo," with "Abie's Irish Rose" underlined for the week following.

The melancholy December days had come, also a huge box of cheerful chrysanthemums from the Chadwells in the city, for the feast of the Immaculate Conception. "Give them to Our Lady in Betty Chadwell's name," wrote Dora.

Father McGee watched his slim little sacristan put the nodding beauties in their place on the side altar. Something in the turn of the girl's head, something in the contour of her cheek, reminded him of the wrecked life hidden under the silent sod, with the brave, defying stone: "Mrs. Harold Chadwell."

That night Father McGee stood in his cemetery garden, near Betty's grave, listening to the wind weeping in the pines. It was holy ground:

Pause where apart the sparrow lies,
And lightly tread;
For there the pity of a Father's eyes
Enshrines the dead.

His old eyes wandered lovingly down to the roofs of his parish-

ioners. Then he threw up playful hands, that looked like the twisted roots of an over-turned tree beyond the fence.

"God keep them!" he murmured. "Mary, guard and guide my little girls! I may not last much longer. This old machine is beginning to creak and groan mighty badly. O Mary, model and lover of purity, ask that my Purgatory be spent here among these hills, yearning over my spiritual daughters, praying for them in their hours of temptation, whispering wisdom and flight, when the seductive voice comes!"

Perhaps Father McGee's soulful wish may be answered. The Curé of Ars came back after his death to the land he loved.

(*The End*)

ANSWERS TO QUESTIONS

THE INVOCATION "REGINA PACIS" IN THE LITANY OF THE BLESSED VIRGIN

Question: Will you kindly give your opinion concerning the continued use of the invocation "Regina pacis" in the Litany of the Blessed Virgin? In a reply of the Sacred Congregation for Ecclesiastical Affairs (quoted in *American Eccl. Review*, LIV, p. 197) it plainly states that Ordinaries may permit the addition "quoad præsens hoc bellum duraverit." Has there been any later reply extending the time, and, if there has not been, are the indulgences for the recitation of the Litany lost because of the rule of Canon 934 that the indulgences are entirely lost by any unauthorized addition to indulged prayers?

CLERICUS.

Answer: The Decree of the Sacred Congregation of Extraordinary Ecclesiastical Affairs, November 16, 1915 (*Acta Ap. Sedis*, VII, 498), permitted the addition of the invocation "Regina pacis" for the duration of the war. Before that war had come to an end, Pope Benedict XV, in a letter to Cardinal Gasparri, Secretary of State, May 5, 1917 (*Acta Ap. Sedis*, IX, 265), stated that he desired the addition to the Litany of the Blessed Virgin to be permanently made. The new *Editio Typica* of the Roman Ritual, tit. x, cap. iii (Vatican Press, 1925), has added the invocation after "Regina Sacratissimi Rosarii." The letter of His Holiness, Pope Benedict XV, to Cardinal Gasparri was written in Italian, which may account for the fact that it did not become known as readily as if it had been reported in Latin in the *Acta Apostolicae Sedis*.

MARRIAGE CEREMONIES

Question: Where should a marriage, outside of nuptial Mass, take place—inside the altar railing, on the steps of the altar, or outside the sanctuary at the altar railing? Furthermore, may the organ be played at a marriage in Lent without any singing of hymns, when there is no Mass but merely the marriage ceremony?

PAROCHUS.

Answer: The rubrics of the Roman Ritual say that the parties are to be married kneeling before the altar, and, when the Ritual treats of the nuptial Mass which follows the marriage, it does not speak of the place where they are kneeling, but the Roman Missal, directing the priest in the nuptial Mass to say the prayers over the married parties after the "Pater noster," says that he turns towards them kneeling before the altar. The Baltimore Ritual says the par-

ties may kneel during the Mass either at the altar rail or inside the sanctuary on prie-dieus. As far as we know, rubricists quite generally explain that the parties and the witnesses are inside the sanctuary, and go to the foot of the altar when the priest standing on the altar platform turns towards them.

It seems to us that the playing of the organ, or even the singing of some appropriate religious hymn at a marriage in Lent, is not against the regulations of the Church, for, when Canon 1108 speaks of marriages during the closed seasons as not being forbidden and that the Ordinary may even allow the nuptial blessing (otherwise forbidden during the closed seasons), it admonishes the people to refrain from too much pomp. The nature of the occasion seems to demand some manifestation of joy, and nobody should call it too much pomp, if the organ is played or some appropriate hymns are rendered. It seems the very expression of the Code in warning against *too much* pomp, implies permission for a moderate amount of ecclesiastical and civil solemnity or celebration.

EXTREME UNCTION WHEN PATIENT DIES DURING ITS ADMINISTRATION—VOTIVE MASS OF THE SACRED HEART ON FIRST FRIDAYS

Question: (1) If immediately after Extreme Unction has been given "forma breviore," the attending nurse or doctor pronounces the patient dead, should the other anointings still be supplied in such a case? Father A answers in the affirmative for the reason that Extreme Unction can be administered to those who have just died, and why should not the other anointings be supplied in the above case? Father B answers in the negative for the reason that to supply the other anointings in the above case is not the sense of Canon 947, which states that the obligation of supplying the other anointings enters only when the danger of immediate death ceases.

(2) In St. John's church there is a Mass at 6, 7 and 8 A. M. on the First Friday of the month. After the last Mass only Sacred Heart devotion and Benediction of the Most Blessed Sacrament are held. May the priest having the first or second Mass say the special votive Mass (*Miserebitur*) in honor of the Sacred Heart, though no devotion in honor of the Sacred Heart but the usual prayers after Mass are said?

SACERDOS.

Answer: Both the wording of the Code and of the Roman Ritual (Edition authorized by Pope Pius XI, 1925, tit. V, cap. I, *De Sacramento Extremæ Unctionis*) indicate that the ceremonies of the Last Anointing are to be discontinued, if the patient dies during the administration of Extreme Unction. The Ritual is quite explicit, saying that, when the sick person dies while the priest anoints him,

he shall not proceed any further. If he doubts whether the man is dead, he should continue the anointing with the conditional form: "Si vivis, per istam sanctam Unctionem, etc." The other question as to how long a person's life (*i. e.*, union of body and soul) remains after he is declared dead according to the signs of death known to the medical science, does not decide whether one anointing or all anointings should be given. If a person is dead, he cannot receive a Sacrament, as is evident. The Church has not made any pronouncement for or against the opinion of those moralists who hold that one may conditionally give absolution and Extreme Unction to one who is humanly speaking dead, but in whom the separation of the soul from the body may not yet have taken place. It seems that many mistakes made by medical men in pronouncing persons dead who afterwards showed unmistakable signs of life or lived for a considerable time afterwards, prompted the moral theologians to call death doubtful for a short period of time (half an hour, an hour, and more according to the various cases of illness or cause of death) after the apparent signs of life have ceased. It seems to us that only the bare essentials of the Sacrament (*i. e.*, one anointing) should be given in the case where one acts on the opinion of the moralists concerning the continuance of life, but, if the person really revives, the full form of the Sacrament should be supplied.

In reference to the Votive Mass of the Sacred Heart on the First Friday of each month, the Decree of Pope Leo XIII, June 28, 1889 (*Decreta Authentica S.R.C.*, n. 3712), which originally granted the permission to say a votive Mass, either chanted or low, on the first Friday of each month in honor of the Sacred Heart (with the exception of a few days), gives permission for one Mass only in each church, and it supposes that the devotion to the Sacred Heart is held in connection with this Mass, for the Decree reads: "ut hisce exercitiis addi valeat Missa votiva de Sacro Corde Jesu." This is to be understood of the privileged votive Mass. If the Office of the Day is such that private votive Masses may be said, the votive Mass of the Sacred Heart may, of course, be said by all the priests (cfr. Wapelhorst-Bruegge, "Compendium S. Liturgiæ," edition 1925, n. 65, p. 78, footnote 7).

VARIOUS LITURGICAL QUESTIONS

Question: (1) In giving the nuptial blessing, Wapelhorst directs in paragraph n. 298, section 5, that the blessing be given "in latere Epistolæ." How far should the celebrant step to the Epistle side? Should he stand in the place where he reads the Epistle while he recites the prayers of the blessing, or is he directed to stand aside so as not to turn his back to the Blessed Sacrament? If the server holds the Missal in front of the celebrant, is it alright to have him stand directly in front of the Blessed Sacrament, or should he also be in "latere Epistolæ"?

(2) In revalidating a civil marriage (that is, a marriage contracted in court), should not the parties go to Confession first and then renew their marriage consent, if they assist immediately at Mass at which they are also to receive Holy Communion? Or is it permissible to have them renew their marriage consent in the way prescribed in the Roman Ritual (before two witnesses, etc.), and then hear their Confessions, give them Holy Communion and impart the nuptial blessing during the "Missa pro sposo et sponsa"? It seems to be more in conformity to the Spirit of the Church to have them go to Confession before they are remarried, although confession before marriage is not of precept but of counsel only.

(3) Incense at High Mass: What is to be said of incensing the high altar before the Introit, at the Gospel, and at the Offertory in an ordinary High Mass without deacon and subdeacon. Wapelhorst (Ed. nona, n. 98, sec. 3, p. 175) says: "Absque speciali indulto Apostolico in Missa quæ cum cantu, sed sine ministris celebratur, incensationes omnes omittendæ sunt." The latest edition of Wapelhorst's "Compendium Sacræ Liturgiæ" does not speak of this at all. Within the last three years there appeared in *The Ecclesiastical Review* an indult permitting incense at High Mass. This is often given as a reason for this innovation in Wapelhorst. Would you please answer in THE HOMILETIC AND PASTORAL REVIEW whether such an indult has been given to parishes in the United States by the Holy See?

(4) Is it permissible to place the "sick call" pyx containing the Blessed Sacrament in the tabernacle that contains the Sacred Species already? Discussion arose over this point when one priest returned from a sick call at night with the Blessed Sacrament, and placed the pyx into the tabernacle. Secondly, is it permissible for a priest while saying Mass to place the Host into the pyx and then put this into the tabernacle if he is to go on a sick call immediately after Mass?

(5) What is to be said of the quite general practice or custom of reciting Litanies which are not among those approved by the Holy See before the singing of the "Tantum ergo" during the Benediction of the Blessed Sacrament? One often hears priests recite during the Benediction the Litany of the Passion.

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Answer: (1) It is evidently the purpose of the rubric that the priest should move to the Epistle corner of the altar so as to avoid turning his back to the Blessed Sacrament. The rubrics do not state just how far the priest is to move towards the Epistle side of the altar, but the expression of the rubric of the Missal (*in cornu Epistolæ*) indicates that he is to stand where the Missal stands at the Epistle. The rubrics of the Missal do not mention a server holding the Missal for the priest while he is reading the prayers of

the nuptial blessing from the Mass "pro sposo et sponsa," but the liturgical writers quite generally state that the server holds the Missal before the priest. If the priest moves over to the corner of the Epistle side of the altar, the server need not stand in the center of the altar, for it would be most unbecoming to have the server nearer to the Sacred Species than the priest.

(2) The marriage ceremony proper need not necessarily be followed immediately by the nuptial Mass, for that Mass can be said any time after the marriage (even after they have lived a long time in marriage, as Canon 1101 of the Code states). As the parties to a marriage are obliged to be in the state of grace before they get married, the Roman Ritual obliges the pastor to make a great effort to persuade the parties to confess and receive Holy Communion before marriage (*vehementer eos adhortetur*). If they are not in the state of grace, they could get into that state by perfect contrition, since there is no law obliging them to obtain the state of grace by confession before the reception of the Sacrament of Matrimony. However, it is evident that confession is more satisfactory.

(3) As far as we know, there is no general concession to the churches in the United States to use incense at a High Mass, but the faculties given to the bishops of the United States by the Holy See have the faculty to allow the use of the incense in High Masses on doubles of the first and second class, on Sundays, and whenever High Mass is celebrated before the Blessed Sacrament exposed.

(4) The pyx containing the Blessed Sacrament may certainly be put into the tabernacle. The prohibition to keep any other sacred vessels or relics or anything else than the vessels containing the Blessed Sacrament, does not forbid the presence of several sacred vessels with the Blessed Sacrament in the tabernacle. The rubrics do not speak of the case in which the priest after the Communion in Mass prepares the sick-call pyx so as to have it ready after Mass. There seems to be no objection to doing this, because, after the priest has consumed the Sacred Species, Holy Mass is frequently interrupted either by the distribution of Holy Communion or by the purification of the ciborium or the lunula. It seems quite appropriate to prepare the pyx for the sick call at this time of the Mass.

(5) The only litanies which may be recited publicly in churches and chapels are those approved by the Holy See for public recitation

and contained in the Roman Ritual. The other litanies which have been approved by a bishop and authorized to be published, may be said privately by people at home or in church, but they may not recite or chant them in common in a church or public chapel, even though no priest conducts the devotion (cfr. Decree of Sacred Congregation of Rites, February 11, 1898; *Decreta Authentica*, n. 3981).

PROOFS NECESSARY TO ESTABLISH NULLITY OF MARRIAGE CONTRACTED OUTSIDE THE CHURCH

Question: Please discuss the procedure of a diocesan matrimonial court in the following case: Peter, a Catholic, attempts marriage with Jane, a non-Catholic, in May, 1921, before a justice of the peace. They were divorced in June, 1922. Since then, in October, 1925, Peter married Julia, a Catholic, before a justice of the peace. Peter and Julia now wish to be reconciled to the Church and have their marriage validated. Their pastor applies for a decree of nullity of the marriage of Peter and Jane on the ground of the non-observance of the Catholic form of marriage. To grant this decree, the matrimonial court demands the following:

- (1) A copy of Peter's baptismal certificate;
- (2) A copy of his marriage license and certificate of marriage with Jane;
- (3) A copy of his divorce from Jane;
- (4) Affidavits from both Peter and Jane to the effect that (a) neither was in danger of death at the time of their attempted marriage, (b) that an authorized priest could have been found to assist at the said marriage, (c) that this attempted marriage was never validated.

Please discuss the case also, if Jane was a Catholic. What ought to be the fee required by the diocesan matrimonial court?

PAROCHUS.

Answer: The answer of the Committee for the Authentic Interpretation of the Code, October 16, 1919, applies to the above case as follows: The case does not require any judicial process nor the intervention of the *defensor vinculi*, but is to be decided by the Ordinary himself, or by the pastor in consultation with the Ordinary, in the investigation concerning the free state of the parties (*Acta Ap. Sedis*, XI, 479). From that decision it will appear that the proceeding is very informal, and the diocesan matrimonial court does not enter into it. One has to ascertain, of course, that one party at least was Catholic, proving his Baptism in the Catholic Church either by certificate of Baptism, or by witnesses, or (if

neither can be had) by presumption, for it suffices that Peter was at the time of the marriage with Jane generally considered as a Catholic. The fact of the marriage of Peter and Jane must, of course, be established either by witnesses or by authentic copy of the marriage record. A copy of the divorce between Peter and Jane will be necessary before a priest can marry Peter to another woman, for, if no divorce had been granted, the law would consider it a criminal act to attempt to marry an already legally married party to another person. The other affidavits concerning marriage in case of danger of death, and that the marriage had not been validated, are rather unusual occurrences which the opposing party to the declaration of nullity might attempt to prove, but, apart from that, it is not evident that they are needed, and they are not in any way hinted at in the decision above quoted. Concerning the validation of the marriage of Peter and Jane, one must consider that Canon 1137 rules: "A marriage which is invalid for lack of the prescribed form must, in order to become valid, be contracted again in the legal form." Of course, Canon 1139 does concede that a marriage which is invalid for lack of the prescribed form can be validated by the *sanatio in radice* so that the other party may not even know about the validation. It is useless to request an affidavit of Jane that their marriage was not validated, for the Church does not give dispensation or validation *in radice* directly to a non-Catholic. If the woman and the man were Catholics who got married before a justice of the peace, both should be questioned about the matter, should there be any reason to suspect that the marriage might have been validated by a *sanatio in radice*. In any case, there must be a record of the *sanatio in radice*, and the party who asserts that such was obtained has to prove it by producing a copy of the record of the *sanatio* from the bishop who granted it. No bishop of course can grant the *sanatio in radice*, when the marriage is contracted outside the Church, except in the case of a marriage between a Catholic and a non-Catholic when the non-Catholic cannot without danger be told of the invalidity of the marriage, or when the non-Catholic refuses to make the promises or appear before the priest to renew the consent. Concerning the fee, there is no fixed rule, but a fair compensation is due the Ordinary for the time and labor given

to the case. As the matter is not very complicated, the fee should not be large. If the person is not poor, the Ordinary may impose a pecuniary penalty, if he wishes, for the man's violation of ecclesiastical discipline.

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STANISLAUS WOYWOD, O.F.M., LL.B.

CASUS MORALIS

Marriage Before Two Witnesses

By E. J. MAHONEY, D.D.

James is legally married in the eyes of the civil law, but his marriage is certainly invalid, and he is separated from his legal wife with no prospect whatever of securing a civil divorce. He wishes to contract a fresh marriage with Bertha, as he is quite entitled to do in conscience, but no priest will assist at the ceremony owing to the severe legal penalties to which he would become liable. Grave and urgent reasons arise making it necessary for him to marry Bertha at once. John, the parish priest, met the situation by advising the parties to contract marriage before two witnesses.

I. In what circumstances may marriage be contracted before witnesses alone?

II. Is the marriage between James and Bertha valid and licit?

I. It is well understood that the normal and ordinary form of marriage requires the presence of a competent priest and two witnesses, but there are at least two clear exceptions to this rule. The first is in danger of death affecting either of the parties, when the competent priest cannot be had "without grave inconvenience" (Canon 1098). It should be noted in this connection that, in danger of death, priests have the widest powers, not only over ecclesiastical impediments, but also over the *form* of marriage—*i. e.*, the presence of witnesses can be dispensed with by any competent priest when the Ordinary cannot be reached or by any confessor, but in the latter case the faculty extends only to the internal forum (Canons 1043, 1044). But, in order to contract marriage validly and licitly in these circumstances before witnesses alone, no dispensation at all is required. If a priest is present at a marriage of this kind, his office is merely to inform the parties of their rights, and give notice to the Ordinary that the marriage was contracted in this way. It will be observed, therefore, that, if there is any question of civil penalties affecting the priest, his prudent course is not to assist at the marriage himself, but to allow it to be celebrated before witnesses.

The second case is outside of danger of death where a competent priest cannot be had, and it is foreseen that this condition of things will continue for a month (Canon 1098, § 1). The obvious and primary application of this law affects those districts which are visited by a priest only at comparatively rare intervals, or where the parties are so far distant from him that he cannot be reached "without grave inconvenience." But it is a matter of considerable difficulty and controversy to determine to what extent and under what conditions marriage may be contracted before witnesses alone, when the impossibility of securing a competent priest is of the kind indicated in this *casus*. If this situation arises with the added circumstance of danger of death, the law operates without any obscurity. Similar provisions were contained in the *Ne Temere Decree* and have been confirmed by the Congregation of the Sacraments, but outside of danger of death we are instructed to have recourse to the Holy See in each case: "Recurratur in singulis casibus, excepto casu periculi mortis, in quo quilibet sacerdos dispensare valeat etiam ab impedimento clandestinitatis, permittendo ut in relatis adjunctis matrimonium cum solis testibus valide et licite contrahatur" (Sacred Congregation of the Sacraments, January 31, 1916; *Acta Ap. Sedis*, VIII, p. 36).

II. It will be admitted by all that this Instruction of the Holy See must always be obeyed, since apart from any other consideration the purpose of it is to prevent priests from coming into conflict with the civil law. But suppose, as in our case, the instruction is not obeyed, either through ignorance or because a priest forms the judgment that the necessity is so urgent that the marriage could not be delayed by the time necessary for having recourse to the Holy See. Is the contract then valid? The authors are not in agreement on this point (cfr. Capello, III, § 694). Such well-known authorities as De Smet (*De Matrim.*, § 136; *Ephem. Theol. Lovan.*, p. 562) incline to the view that such contracts are invalid, especially in view of some private instructions of the Holy See telling individual Ordinaries to revalidate such marriages by "sanatio." Others, like Capello, hold that the instructions of the Holy See provide a practical rule of conduct, and do not touch the theoretical question: the general dispositions and sense of Canon 1098 favor validity, and, before it can be asserted that the subsequent instructions have an invalidating force,

the fact must be expressly stated by the legislator (Canon 11). At the very least, the point is a *dubium juris*, and, until the theoretical controversy is settled, the act must be held as valid (Canon 15). In spite, therefore, of grave reasons to the contrary, I should hold that the marriage between James and Bertha is valid.

At the same time one can say quite definitely that the action of John, the parish priest, in advising this marriage was gravely illicit. It should be noticed that the question of "licentity" only arises on the supposition that the marriage is valid. His clear duty was to have recourse to the Ordinary, and in some dioceses a strict rule to this effect has been made. Thus, in Bruges : "Ne imprudentes fiant huius canonis applicationes et matrimonia periculo nullitatis exponantur . . . stricte prohibetur ne quis extra periculum mortis ad normam canonis 1098 matrimonium contrahere præsumat, antequam tota res ad Ordinarium loci delata, eiusque responsum acceptum sit" (*Coll. Brug.*, XXIII, p. 248). If John were to say that the reasons were so urgent that there was no time to have recourse even to the Ordinary, I should answer that, in all the circumstances of this case and the tangled legislation concerning it, the only prudent course is to leave the parties unmarried. An individual priest is usually too ready to see "urgency" where perhaps it does not really exist. By referring the matter to the Ordinary, all doubt concerning the validity and licentity of the marriage is removed, for, in addition to the reasons alleged above favoring its validity, there is also the fact that in urgent circumstances the Ordinary may dispense laws that the Holy See is accustomed to dispense (Canon 81).

ROMAN DOCUMENTS

ENCYCLICAL OF POPE PIUS XI ON THE FURTHERANCE OF THE CATHOLIC MISSIONS

The Holy Father refers to the Exposition of the Foreign Missions held last year at the Vatican, and to the Museum of the Missions which he has established at the Vatican, all for the furtherance of the missions. He states that the faithful who have received the gift of the Catholic faith from God have the duty to procure that gift for others: *first*, by prayer: "Rogate Dominum messis, ut mittat operarios in messem suam" (Matt., ix. 38); *secondly*, by sending good men into the mission fields, for, though they may do good work at home, the missions need them more than the Catholics at home who have much better opportunities to obtain sufficient sacred ministers than the missions; *thirdly*, by contributing and soliciting alms for the support of the missions and missionaries, for which purpose the Association of the Clergy of the Missions and the Society for the Propagation of the Faith are to be established everywhere, and, where established, are to be made more active and efficient.

His Holiness gives appropriate directions to the ecclesiastical superiors of the missions, insisting above all that they shall with all zeal endeavor to educate and raise to the priesthood natives of the various mission districts. Nobody should say that the natives are so inferior to the civilized races that they could never take the lead in the work of the Church in those missions. Experience has proved that, when properly trained, many of the natives have proved themselves equals of the civilized races. He also urges the institution of houses of contemplative religious in the missions to bring new blessings on the missionary work by their prayer and example. Catechists are to be well trained and employed to supplement the work of the missionaries. The mission work is to be carried on in the entire district, centers being established here and there from which the outlying sections of the mission field can be covered. No religious Order or Congregation in charge of a mission district should think itself so exclusively appointed to such district that it should not invite missionaries of other organizations or secular

priests to help them, if they have not a sufficient number of men to attend properly to the entire district (February 28, 1926; *Acta Ap. Sedis*, XVIII, 65-83).

LEGISLATION OF THE ITALIAN GOVERNMENT CONCERNING THE CLERGY AND THE CATHOLIC CHURCH

The Holy Father, Pope Pius XI, writes to the Cardinal Secretary of State that the Italian Government intends to submit to the Italian legislature the laws proposed by the ministerial committee which has been busy formulating laws concerning the Church. The Holy Father maintains firmly the tradition of the Catholic Church that no civil government has a right to legislate on the affairs of the Church and its clergy, because these matters were committed by Christ to the authority of the Church. Inasmuch as the Italian Church in Italy remains under the present unjust oppression, the Government has had no authority from the Head of the Church, and cannot have it so long as the condition of the Pope and the laws of the government on affairs of the Catholic Church are not and cannot be recognized as legitimate by the Church (Letter of His Holiness to Cardinal Gasparri, February 18, 1926; *Acta Ap. Sedis*, XVIII, 84).

NEW APOSTOLIC DELEGATION IN THE WEST INDIES

The Holy See has judged it expedient to appoint but one Apostolic Delegation for all the larger and smaller islands of the Antilles or West Indies, embracing all the places which were under the Apostolic Delegate of Cuba and Porto Rico. The ordinary place of residence of the Apostolic Delegate shall be at Havana (Sacred Consistorial Congregation, December 7, 1925; *Acta Ap. Sedis*, XVIII, 90).

DENUNCIATION OF PRIEST SUSPENDED "A DIVINIS"

The Holy See announces, for the information especially of the Ordinaries of the United States and the Republic of Mexico, that the priest, Alphonsus De Maria, of the Diocese of Reggio, Calabria, has incurred suspension *a divinis* (*Acta Ap. Sedis*, XVIII, 91).

PROPER OFFICES AND MASSES AND THEIR EXTENSION TO OTHER DIOCESES OR ORGANIZATIONS

The Sacred Congregation of Rites declares that the proper Offices and Masses, granted by special Apostolic privilege to some places or institutes and extended by Apostolic indult to other places and institutes, are granted under the following conditions: the Office and Mass of the respective *Commune* only (not the special Office and Mass) is allowed with the exception only of the Collect and the Lessons of the Second Nocturn and one or three proper Collects of the Mass; this rule must be observed no matter what rank the feast has. The Sacred Congregation of Rites requests the Ordinaries of dioceses and the Superiors of religious Orders and Congregations that, whenever they ask the Apostolic See for new Offices or Masses and their extension, they should keep in mind the Decree of the Sacred Congregation of Rites issued July 13, 1896 (February 20, 1926; *Acta Ap. Sedis*, XVIII, 93).

APPOINTMENT OF PAPAL COMMITTEE OF SACRED ARCHEOLOGY AND ERECTION OF THE NEW PONTIFICAL INSTITUTE OF CHRISTIAN ARCHEOLOGY

His Holiness, Pope Pius XI, explains in a *Motu Proprio* how the Committee of Sacred Archeology, which Pius IX had instituted to take care of the ancient Christian monuments in Rome, is to be reorganized and given new life. The Pontifical Academy of Archeology at Rome is also to be extended by the addition of the Pontifical Institute of Christian Archeology (December 11, 1925; *Acta Ap. Sedis*, XVII, 619). The rules and regulations to govern the new Committee and Institute are given in detail (*ibid.*, 625-633).

THE CONGREGATION OF THE SISTERS OF MERCY

The Sacred Congregation of the Religious declares that the Sisters of Mercy who, by the Constitutions approved by Pope Gregory XVI, June 6, 1841, through the Sacred Congregation of the Propaganda, are so constituted that each house is independent under the jurisdiction of the respective bishop, are not a diocesan institute, but a Congregation of papal law. The same is to be said of the several Congregations whose houses in various places banded together under

a central government with the approval of the Holy See (November 24, 1925; *Acta Ap. Sedis*, XVIII, 14).

VARIOUS DECLARATIONS OF THE SACRED CONGREGATION OF RITES

Inasmuch as Pope Pius X on May 18, 1907, granted indulgences to the faithful who devoutly look at the Sacred Host at the elevation in Mass and pronounce the words: "My Lord and my God," it was asked whether they should pronounce these words aloud, and whether also the priest may silently pronounce these words. *Answer:* Negative in both cases.

By Decree of April 29, 1922, the Masses of the Twelve Apostles have strictly speaking proper Gospels, so that they must be said at the end of the Mass instead of the Gospel of St. John, if the Mass of the Apostle is not said, but merely commemorated. Have the Masses of the Conversion of St. Paul (January 25) and of the Commemoration of St. Paul (June 30) strictly speaking proper Gospels. *Answer:* No, they have not.

If a major or minor double or a semi-double, impeded by a double of the first class, is commemorated at Lauds only, must the ninth Lesson of the commemorated feast be omitted? *Answer:* It is to be omitted.

If on Ash Wednesday a priest says a Low Mass in a semi-public oratory, may he before the Mass bless the ashes without any chant and distribute them to those present? *Answer:* Yes, by concession, in accordance with the *Memorale Rituum* of Pope Benedict XIII.

Canon 1100 rules that, in the celebration of marriage, the sacred rites prescribed in the liturgical books approved by the Church and the approved customs of places are to be observed. The question arises whether, in the diocese of the bishop who submitted these questions (Archbishop of Popayan, Colombia, South America, where the Manual of Toledo is generally observed in the administration of Matrimony, Holy Viaticum and Extreme Unction), the observance of the locally approved Manual is obligatory; furthermore, whether the local Ordinaries may renounce its use finally so that in its place the Roman Ritual must after that be observed by all? *Answer:* It is preferable that the Roman Ritual be employed according to the Decrees of February 16, 1886, and August 30, 1892 (*Decreta Authentica*, nn. 3654, 3792).

In the recitation of the Litanies approved by the Church, may each of the first three invocations, *Kyrie eleison*, *Christe eleison*, *Kyrie eleison*, be repeated by the people after the priest first pronounces them? *Answer:* Yes.

In a certain community of Sisters an ancient custom is observed of placing the body of a deceased Sister in a wooden casket, which is covered entirely with white cloth, as a symbol of virginity, and placed in the oratory of the Sisters during the Office and Mass, and ornamented with decorations of a white color. May this custom be continued? *Answer:* The Rubrics and Decrees shall be observed, which in the case of adults forbid the white color (*Decreta Authentica*, nn. 3035, 4165).

Societies of women have been established in various places in honor of the Sacred Heart and receive Holy Communion at the Votive Mass in honor of the Sacred Heart on the first Fridays. In some places the people cannot come to Mass on the first Fridays, because they live far away from the church and have to go to work. Is it permissible to say the Votive Mass of the Sacred Heart on the Sunday following the first Friday, provided one Mass of the Office of the day is said in the same church. *Answer:* The Votive Mass may not be transferred to Sunday (Sacred Congregation of Rites, November 6, 1925; *Acta Ap. Sedis*, XVIII, 21).

PRAYER BEADS MADE OF GLASS

The Sacred Congregation of Indulgences declared expressly on February 29, 1820, that glass or crystal prayer-beads may be indulgenced, provided the beads be solid (not hollow) and firm. Now, the *Monitum* prefacing the list of Apostolic Indulgences, published February 17, 1922, states that articles of lead, glass, or other easily breakable and perishable material cannot be blessed with the Apostolic Indulgences. Does that mean that glass is absolutely improper material, or may prayer-beads be made of glass if the beads are not hollow and not easily breakable? *Answer:* Glass as described in the Decree of the Sacred Congregation of Indulgences, February 29, 1820, is proper material, and prayer-beads made of such may be blessed with the Apostolic Indulgences (Sacred Penitentiary, December 21, 1925; *Acta Ap. Sedis*, XVIII, 24).

EXCOMMUNICATUS VITANDUS

The Holy Office which had previously censured the priest, Ernesto Buonajuti, and forbidden him to lecture on religious topics and warned the faithful not to attend his lectures or read his books, declares that the said priest has made a public statement that he cannot submit himself to the orders of the Holy See. Wherefore, the Holy Office announces that he is by the present Decree declared and denounced as an *excommunicatus vitandus* (January 25, 1926; *Acta Ap. Sedis*, XVIII, 40).

SPONSOR IN BAPTISM ACTING BY PROXY

The Archbishop of Utrecht, Holland, explains that in his country it is customary for the party requested to be sponsor in Baptism not to come in person, and not to specify and appoint a proxy, who on the contrary is appointed by the parents or the baptizing priest. Does the sponsor in that case contract the spiritual relationship and the impediment of marriage? Furthermore, what kind of mandate is required on the part of the sponsor to constitute a valid proxy? *Answer:* If the sponsor with knowledge of the said custom intends to act according to that custom, and if he has the requisite qualifications for valid sponsorship as defined in Canon 765, the general presumed mandate by which he commits the choice of the proxy to the priest or the parents suffices to make him a valid sponsor and induce the spiritual relationship.

The Sacred Congregation of the Sacraments states, however, that it disapproves of this custom, and insists that it be abolished, giving its reasons in a special Instruction attached to this Decree. The uncertainty of such a mandate and the lack of interest thus shown by the sponsor, are the main reasons why the custom is disapproved (Sacred Congregation of the Sacraments, July 29, 1925: *Acta Ap. Sedis*, XVIII, 43-47).

RESPONSES IN THE FIRST NOCTURN, AND THE LAST GOSPEL OF A SUNDAY COMMEMORATED

The following questions were submitted to the Sacred Congregation of Rites: (1) whether, in the reposition or the anticipation of the lessons of the first nocturn of a Sunday Office, the lessons

are always to be said with the responses assigned to the Sunday, though the same responses have already been said on some preceding Sunday or feria? *Answer:* Yes, the Sunday responses are always said, with the exception of the anticipated lessons of the first nocturn of the fifth Sunday of October, in which case the responses of the current feria are recited.

(2) When the Mass of a Sunday is not said for reason of an occurring double of the first or second class, and the Sunday is merely commemorated in the Mass, must the Last Gospel be always of the Sunday, though the Sunday Mass is postponed to some day in the week? *Answer:* Yes, it is to be said according to the new rubrics of the Missal.

(3) Whether the Last Gospel of the Sunday is to be read of Sunday Masses which are postponed to the first free day during the same week? *Answer:* In that case the Last Gospel of the Sunday is to be omitted, the commemoration however being made (December 11, 1925; *Acta Ap. Sedis*, XVIII, 57).

GOTHIC VESTMENTS NOT TO BE USED

The Sacred Congregation of Rites was recently asked whether, in the manufacture and use of vestments for Mass and other sacred functions, it is lawful to deviate from the established custom of the Church, and to introduce another shape and form, even an ancient one? *Answer:* It is not lawful, without consulting the Apostolic See, to deviate from the present established custom. A Decree or Letter of the Sacred Congregation of Rites, addressed to all Ordinaries, August 21, 1863, had forbidden the same deviation (December 9, 1925; *Acta Ap. Sedis*, XVIII, 58).

Note: The above Decree does not explicitly speak of Gothic vestments, but there is no doubt that they are meant, together with any other innovation in sacred vestments, for the Letter of the Sacred Congregation referred to in the Decree speaks expressly of the Gothic style of vestments, and says that, while they had been in use in the 13th, 14th and 15th centuries, the entire Church of the Latin Rite has since the sixteenth century abandoned that style of vestments with the tacit consent of the Holy See, so that the Roman style is now the recognized style of vestments. Consequently, without permission of the Holy See, vestments in the Gothic style may

not be employed in the sacred liturgy (Copy of Letter of August 21, 1863, in *Acta Ap. Sedis*, XVIII, 58).

PONTIFICAL APPOINTMENTS

Most Rev. Edward Mooney, Apostolic Delegate to the East Indies, has been appointed Titular Archbishop of Irenopolis (raised for this purpose to an archiepiscopal See).

Very Rev. Alfred Odilon Comtois has been appointed Auxiliary Bishop to Right Rev. F. X. Cloutier, Bishop of Trois-Rivières, Canada, with Barca as his titular See.

Most Rev. Francis Mostyn, Archbishop of Cardiff, has been appointed Assistant at the Pontifical throne.

The following have been appointed Domestic Prelates of His Holiness:

Msgr. Edward Weber of the Diocese of Wheeling;

Msgr. Edward Spalding of the Diocese of Springfield, Ill.;

Msgri. William G. Miller, Augustine Salick, Michael J. Wenta, Edward J. Blackwell and Mathias M. Gerend of the Archdiocese of Milwaukee;

Msgri. Raphael J. Kinnane, Francis E. Malone and Frederick Rupert of the Diocese of Toledo;

Msgri. M. C. Sullivan and Thomas Conry of the Archdiocese of Dubuque;

Msgr. Michael Heitz of the Diocese of Concordia;

Msgr. Bernard Sinne of the Archdiocese of Omaha;

Msgr. Joseph T. Och of the Diocese of Columbus.

The following prelates have been appointed Privy Chamberlains to His Holiness: Msgri. Charles C. McEvoy and Howard C. McDonnell of the Diocese of Syracuse.

The following have been appointed Knights of the Order of St. Gregory (civil class): Michael J. O'Brien, Diocese of Pembroke, Ludwig Jermain, Archdiocese of Milwaukee; Wilfrid J. Lessard, Diocese of Manchester; John J. Phelan, Diocese of Hartford; John J. Cone, Diocese of Newark; John B. Riley, Denis T. Flynn, John H. Markham and Thomas Chestnut, Diocese of Oklahoma.

Homiletic Part

Sermon Material for the Month of June

THE EUCHARISTIC CONGRESS AND ITS SIGNIFICANCE FOR US¹

By JOSEPH HUSSLEIN, S.J.

"That they all may be one, as Thou, Father, in Me, and I in Thee; that they also may be one in Us; that the world may believe that Thou hast sent Me" (John, xvii. 21).

SYNOPSIS: I. Purpose of Eucharistic Congress.

- (a) *A demonstration of our Faith to the world.*
- (b) *A spiritual renewal of our loyalty, love and zeal.*
- (c) *A season of great graces for ourselves and for those outside the Fold.*

II. Development of Eucharistic Devotions.

- (a) *Our Faith the same as that of the Apostles.*
- (b) *The constant development of Eucharistic devotion.*
- (c) *New phases from period to period.*
- (d) *Our own age marked by a renewal of frequent Communion and by vast Eucharistic Congresses, as well as by other manifestations of Eucharistic fervor.*

III. Eucharistic Congresses.

- (a) *Early beginnings modest and small, but answering a great spiritual need.*
- (b) *Rapid growth of attendance from Congress to Congress.*
- (c) *First Eucharistic Congress in New World.*
- (d) *The Twenty-eighth International Eucharistic Congress.*
- (e) *America for Christ, our Eucharistic King.*

The holding of the Twenty-eighth International Eucharistic Congress in our country during the present year, is a direct appeal to the faith, love and zeal of every American Catholic. Thousands and hundreds of thousands will be present to view with their own eyes the magnificent ovations given in our great Western metropolis to the Eucharistic King. But all of us, without exception, should unite in spirit with this event, and participate to the utmost of our

¹ We publish this Sermon in the belief that the majority of our readers will wish to tell their flock of the altogether singular privilege the American Church will enjoy next June of "Confessing Christ before men."

power in the vast Eucharistic renewal that is sweeping over our land.

The present Eucharistic Congress will be the occasion for the most imposing public demonstration which the Catholics, not merely of Chicago, but of the United States, have ever given to their Eucharistic Lord. Joined with them will be the Catholics of all the world, whose hearts will beat as high as ours at the honors that will be rendered to Christ in the Eucharist—Emmanuel, “God with us,” truly enthroned on our altars. He is a hidden God, whose majesty is doubly veiled in the flesh of our human nature and beneath the sacramental species that withhold Him from our carnal vision. But for that very reason our faith should burn the stronger, and we should strive the more ardently to make Him known and loved by others as well as by ourselves.

We should, indeed, with the grace that God will give us during this year, increase as never before in devotion to our Eucharistic God. Now is the season of His special graces, and we must strive to avail ourselves of them to the utmost. We should seek to grow, day by day, in our attachment, loyalty, and love towards that Divine Presence in our midst, asking the God-Man to kindle in our hearts the fire wherewith His own Heart is burning in the Sacrament of the Altar. So we too shall be consumed with apostolic zeal to make all the world participate in the riches of our Faith and to bring all hearts to worship before the Eucharistic Throne. That is the great purpose of the Eucharistic Congress. Its effects should not be merely local, but country-wide and world-wide.

In reading the lives of prominent converts, we are often struck by the influence which went forth to them from the Blessed Sacrament. Often they came as mere strangers to visit, rest and pray in our churches, without any faith in the Eucharistic Presence. Yet something, they felt, drew them. A divine power was exercised over their souls, which they welcomed, but which they did not understand, until Christ took them into His Fold and to His Heart. Today they are one with us, one with the millions all over the earth who draw with joy the waters of eternal life from the Eucharistic fountains of the Saviour. For here are the springs of healing, and here are the springs of grace and love.

The Eucharistic Congress is a vast, public demonstration offered

to Christ in His Sacrament of Love, that all the world may witness our faith and may be brought to adore with us. From far and near, across continents and over oceans, it brings together the faithful to render testimony to the universal unity of their Faith, to display before men their loyalty to Christ in His Blessed Sacrament, to listen to the burning words of Eucharistic fervor uttered in many tongues, to participate in the resplendent acts of homage offered Our Saviour truly present in the Sacred Host, and to follow humbly in the glorious procession where the King of angels and of men, hidden but truly present in the fulness of His Majesty, is borne aloft amid the jubilation of a million worshipers. And to these are joined in spirit the hundreds of millions of others who are one with us in Faith. Here surely, if ever, is a scene that faintly anticipates and suggests to us something at least of the glory and untarnished beauty of the eternal courts of Christ, our King.

Yet this is not all. It is but the outward manifestation beneath which the grace of God is mightily active, not only in the souls present there, but in the increased devotion spreading over all lands.

DEVELOPMENT OF EUCHARISTIC DEVOTIONS

In viewing this mighty Eucharistic pageant and considering its results in the hearts of the faithful, it is interesting to note the gradual development of our Eucharistic devotions that led up to this external culmination. Underlying them all, of course, is our faith in the Sacrament of God's Love. Nothing could be more clear and certain than the facts connected with the institution of the Eucharist by Christ on the eve before His bitter Passion and Death. The words themselves with which this greatest of all sacraments was instituted by Him can leave no doubt as to their meaning. Taking the bread, He said: "This is My Body"; taking the chalice of wine, He said: "This is My Blood"; and having given the Apostles His Body to eat and His Blood to drink, He added the all-important words: "Do this in commemoration of Me." So the Eucharist was instituted. From these facts nothing can be taken away. They are the great central facts of the Eucharist.

But, while our faith in these truths must ever be the same, our devotion may constantly assume new forms, holding fast always

to the great mysteries of the Mass and the Communion as Christ commanded us to do.

The first Christians, noted for their Eucharistic fervor, centered the manifestation of their devotion chiefly on the Eucharistic Sacrifice itself, and on the reception of the Eucharistic Christ at every Holy Mass which they attended. But the liturgy of the Divine Sacrifice itself was in time to assume a more fixed and definite form, while purely outward and accidental differences grew up between the rites of the West and the East, which did not in the least affect the substance of the Sacrament.

Gradually too, prompted by the Spirit of God, men turned their attention in a more special way towards honoring the Real Presence itself within the Eucharist. That Presence Christians had never ignored. They well knew that after the words of Consecration Christ was present before them, hidden under the appearances of bread and wine. So long as these Species remained unchanged, He too abided and might still be received by them.

But now, as in course of time the great churches arose over all the earth for the celebration of the Eucharistic Mysteries, men began to show an ever-increasing homage to the Sacramental Presence of the God-Man, truly and really in their midst, as had always been accepted. Special devotions, with the particular purpose of honoring Him within the silent Tabernacle, grew up. He was even reverently brought forth, and the Sacred Host displayed for a still more intimate worship and adoration, where the faithful might rejoice while looking upon the Blessed Sacrament set in splendor on Its golden throne.

One after another these new practices arose until now we have the Feast of Corpus Christi, the Benediction, the Exposition of the Blessed Sacrament, the Forty Hours, and all the other devotions that group themselves around the Tabernacle. But the greatest and most resplendent development in our own days has been the progress of the Eucharistic Congresses, begun in the year 1881.

THE EUCHARISTIC CONGRESSES

The history of these Congresses is now rapidly becoming familiar to all. Like certain other great devotions within the Church, they originated with a woman, acting doubtless as God's instrument in

this regard. The name of Mary Martha Tamisier is but one more of the many to be added to the list of the great women who by their faith, humility, love and zeal have accomplished mighty things for God. No doubt, special tribute must here also be paid to that fiery seraph of Eucharistic devotion, the Blessed Peter Julian Eymard, under whose direction Mary Martha Tamisier had fallen at an earlier period, and who had implanted in her soul the seed which in time bore this beautiful flower. For it was this new Mary to whom, under God, we owe the great modern Eucharistic movement that is to prove so powerful in making known to all the world Christ the King.

Inspired by this apostolic woman, Bishop Gaston de Segur assembled the First Eucharistic Congress, which took place at Lille in France, June 28-30, 1881. Two thousand persons were present. That number rapidly grew as the successive Congresses were held. The purpose then announced for holding these gatherings is the same that still holds true today. Here is the original proclamation:

"It is quite evident that the great evils of the day, not merely in France, but throughout the whole Christian world, are traceable to the denial of Jesus Christ. Secularization has been the watch-word of the enemies of Christ, and their purpose has been to keep religion and the supernatural away from the hearts of men. Our purpose is to open a way to man's heart for Jesus to enter, and this purpose can only be attained by means of the Holy Eucharist."

Successive Pontiffs gave the most enthusiastic support to this movement, which was to produce such signal results. As in God's Providence it had originated in France, we find that in France also by far the greatest number of the earlier Congresses were held. Yet Belgium, too, took a very notable part. The Fourth Congress assembled in Switzerland, the Eighth at Jerusalem in Palestine. Later Congresses took place in Italy, Germany, England, Canada, Spain, Austria, the Island of Malta and Holland. Vast multitudes now gathered for these events; Governments themselves lent their aid, and on the part of the faithful Eucharistic adorers all the magnificence of pageantry was displayed to give worthy recognition and homage to the King of kings and Lord of lords in His sacramental Presence.

PURPOSE OF THE EUCHARISTIC CONGRESS

"These Congresses," wrote the Holy Father in his recent Encyclical on the Kingship of Christ, "by calling upon each of the Faithful in every diocese, state and nation, as well as in the whole Catholic world, to venerate and adore Jesus Christ hidden under the veils of the Eucharist, and also by means of public discourses and sermons, of public Exposition of the Blessed Sacrament, and of wonderful processions, aim to acknowledge and proclaim the Kingship of Christ which was bestowed upon Him by Heaven itself. Thus it can be said most truly that the Christian people, inspired by the grace of God, take from the silence and darkness of our sacred temples to carry in triumph through the public streets that self-same Jesus, and thus they aid to reëstablish in His royal rights Him whom, on His entrance into this world, unjust men refused to recognize."

The first of these international meetings to take place in the New World was that held at Montreal in Canada, where the largest number of visitors attended that have hitherto been present at any Eucharistic Congress. The data, compiled from the railroad reports themselves and most reliably based on the tickets actually used at the time, show that 715,000 persons attended. The splendor cast on this occasion by the great number of Cardinals, Archbishops and Bishops present, as well as by the other dignitaries, and the men and women of distinction from all parts of the world, made this a most signal event. It is well that such should have been the first international, public demonstration given to our Eucharistic Lord on the soil of our New World.

But the Chicago Congress, as no one would now question, will even surpass that demonstration in vastness and magnificence. A million visitors is considered a conservative estimate, and the city is ready to welcome and accommodate all who may arrive, although timely provisions should be made. The preparations under way are truly stupendous and amazing. The results cannot but be, with God's help, most wonderful. So much has been said and written that but few are now unfamiliar with the plans outlined and the lavishness and immensity of the entire undertaking. In this we all

rejoice, that fitting homage may be brought to Christ, the King, at this first Eucharistic Congress to be held in the United States.

To make America Catholic—that indeed is the first purpose, after our own sanctification, which this Eucharistic Congress should mightily promote. Not by political means, as our enemies allege; not by the use of carnal weapons, but by prayer, sacrifice, purity of life, personal sanctity, untiring zeal for the cause of God are we to bring this about. The Eucharistic Congress is one of the greatest and most sublime means given us by the Spirit of God to further that cause, which should be nearest to the heart of each one of us. By personally participating in the Congress (if at all possible), by entering with all our strength into the fervor of this movement, by drawing nearer than ever before in our lives to our Eucharistic God, by conforming our lives to His and modeling our zeal on His own, we shall contribute in our own humble, yet perhaps most effective way to the supreme wish of Christ, that there may be but one Fold and one Shepherd.

America for Christ, our Eucharistic King! That is our wish, that is our prayer. May God grant the fulfilment!

SECOND SUNDAY AFTER PENTECOST

The Paschal Supper and the Holy Eucharist

By E. J. MAHONEY, D.D.

"A certain man made a great supper and invited many" (Luke, xiv. 16).

SYNOPSIS: *Introduction: The Eucharistic application of the Parable. At the Last Supper Christ observed the Passover and sup-planted it by the Holy Eucharist.*

- I. *Viewed as a sacrificial action. The Jews were delivered by the blood of the paschal lamb. Christ delivers us by His Blood.*
- II. *As food for the journey. The Jews ate the Supper in preparation for their journey through the desert. The Holy Eucharist is our food through the journey of this life.*
- III. *As a pledge and a memorial. "This day shall be for a memorial to you" (Exod., xii. 14). "Do this for a commemoration of Me" (Luke, xxii. 19).*

Conclusion: The guests who refused to come to the Supper should be a warning not to neglect frequent Communion.

The Parable of the Great Supper, coming as it does on the Sunday within the Octave of Corpus Christi, cannot fail to remind us of the

Great Supper of the Lord on the night before He suffered. Like all the parables of Christ, it is capable of being interpreted in many senses, but amongst them all the Eucharistic application is the most evident and the most important. For, in the sacramental system, God condescending to our weakness conveys to our souls spiritual invisible grace through visible material channels, and among these outward signs the most striking as well as the most natural is the taking of nourishment. A number of them occur in the Old Testament, and are taken by the Church as types and figures of the Eucharist—the manna in the desert and the feeding of Elias with bread from heaven. Of these types and figures which enter so largely into the liturgy of the Church, there is one which Our Blessed Lord Himself used, and upon which the Eucharistic Sacrifice of the New Law was established.

Christ came not to destroy but to fulfill. Throughout His earthly life He observed every precept of the Mosaic Law. He was circumcized, He worshipped in the synagogue, and visited the temple at Jerusalem at the time of the great festivals. On the night before He suffered, gathering His disciples around Him, He ate with them the paschal supper, and, when it was finished and observed legitimately for the last time, He grafted upon it the Sacrifice of the New Law. *Et antiquum documentum novo cedat ritui.* It is worth recalling and dwelling upon this well-known fact, for, although the Passover Rite was only a dark foreshadowing of the Holy Eucharist, there is yet the closest analogy between them—an analogy which helps us to understand a little more fully all that the Holy Eucharist means, and understanding it to love it better. The light and the truth of that which is new can be best understood by comparison with the obscurity and shadow of the old:

At this table of the King
Our new Paschal offering
 Brings to end the olden rite.
Here for empty shadows fled,
Is Reality instead;
 Here, instead of darkness, Light.
(Lauda Sion.)

VIEWED AS A SACRIFICIAL ACTION

The Passover implied, in the first place, a *sacrificial action*. The lamb was slain overnight, and its blood sprinkled upon the door-

posts of the chosen people of God, marking them to be spared by the death-bringing angel: "The blood shall be unto you for a sign in the houses where you shall be, and I shall see the blood and shall pass over you" (Exod., xii. 13). It was a foreshadowing of the "lamb slain from the foundation of the world" (Apoc., xiii. 8), "the Lamb of God Who takes away the sins of the world" (John, i. 29). The small band of Jews escaping from their sorrows in the Egyptian captivity is a type of the throngs which no man can number, "who have come through much tribulation and have washed their robes and made them white in the blood of the lamb" (Apoc., vii. 14). On the hill of Calvary the Blood of Christ delivered us from eternal death; the Holy Eucharist is this same sacrifice, a clean oblation offered everywhere from the rising of the sun to its setting (Mal., l. 10), and applied to our souls for our daily needs and sanctification. "The chalice of benediction which we bless, is it not the communion of the Blood of Christ: and the bread which we break, is it not the partaking of the Body of the Lord?" (I Cor., x. 16.) The Apostles present at the Last Supper of Our Lord, having had recalled to their minds the Passover and the blood of the lamb shed upon the doorposts of their fathers in captivity, listened for the first time to the words repeated ever since in the Church of God—the most sacred ever uttered: "This is My Blood of the New Testament which shall be shed for many unto the remission of sins."

AS FOOD FOR THE JOURNEY

The Pasch was also intended as *food for the journey*. On the eve of their deliverance from captivity, a long and tiring journey confronted the Jews. They were shod and girded for their transit with staffs in their hands, and with haste partook of the lamb prepared for their sustenance. "You shall gird your reins and you shall have shoes on your feet, having staves in your hands, and you shall eat in haste for it is the passage of the Lord" (Exod., xii. 11). The Holy Eucharist which supplants the ancient rites is not only a sacrifice; it is a sacramental food. The most beautiful as well as the most true way of regarding this earthly life of ours, is as a journey back to our own land; we are on the way—*in via*—and making a journey to our fatherland—*in patriam*. It is impossible to travel any long distance without food. And on this journey, with

all its weariness and fatigue, God strengthens us with heavenly Food having in it all manner of sweetness. We would sink down exhausted by the way, if God did not offer us food to renew our strength. "It is enough for me, O Lord, take away my soul. And he fell asleep. And while he slept an angel of the Lord stood by him with bread from heaven. . . . 'Arise and eat for thou hast a long journey to go.' And he arose and ate . . . and in the strength of that food walked for forty days and forty nights right up to the mountain of God" (III Kings, xix. 8). The Holy Eucharist has all the effects on our souls that bodily food has on our bodies, sustaining our strength, increasing our growth, and in a word keeping us alive. "Except you eat the Flesh of the Son of Man and drink His Blood, you shall not have life in you" (John, vi. 54). The companions of our Lord at the great supper of their king had eaten the ritual food of the Passover, and for the first time received from His hands the Bread of Angels: "Take ye and eat. . . . Drink ye all of this."

AS A PLEDGE AND MEMORIAL

The Pasch was also intended as *a memorial and a pledge* of God's guidance and protection. In commemorating each year their fathers' deliverance, the chosen people were reminded of the might and power of their God: "This day shall be for a memorial to you, and you shall keep it a feast to the Lord. . . . And it shall be as a sign in thy hand and as a memorial before thy eyes" (Exod. xii. 14; xiii. 9). For, having delivered them from their enemies, He did not desert them, but went before them leading them, a cloud by day and a pillar of fire by night—a pledge and surety that He would conduct them to their journey's end. The Real Presence of Christ in the Holy Eucharist is a pledge that He will not desert His flock for whom He died, but will lead them like a shepherd. The dying gift of anyone is a most precious and sacred memory to those who hold it, and Christ the night before He died gave us this gift as a memorial of Himself—"Do this in commemoration of Me"—and as a surety that He will not forget us, but is "always living to make intercession for us" (Heb., vii. 25).

O Thou Memorial of our Lord's own dying!
O Bread that living art and vivifying!
Make ever Thou my soul on Thee to live,
Ever a taste of heavenly sweetness give.

(*Adoro Te Devote.*)

Let us then try and understand more and more the greatness of the Supper to which we are invited. Only if we understand all that it means, shall we appreciate what we lose by declining the invitation. The force of today's Gospel parable is concerned with the excuses and the refusals of the invited guests. The care of a few fields, the oxen for a plough, a wedding—these are the things which hold the attention of the guests. No doubt they intended to share in the festivities at a future date, but the Master declares that they shall never taste of his supper. It is many years now since Pius X of blessed memory restored the practice of frequent communion, and there are still many who refuse the invitation, occupied as they are with the cares of this dull world. Now, during this Octave of Corpus Christi, is the time to reflect on all the treasures of Divine Grace offered to us in the Holy Eucharist and to make an effort, as we value our soul's safety, to receive it as often as possible. For it represents to us the sacrifice of Christ, feeds us with His Body and Blood, and is a continual reminder of Him who, when He was rich, became poor for our sakes in order that by His poverty we might live. And, when the days of this mortal life are drawing to a close, when farms, oxen and domestic felicity no longer allure us, it will be something to remember that we often received the Heavenly Bread even at the cost of some little sacrifice, and we shall be able to look forward with some confidence to the final consummation of all things described by St. John as a Nuptial Feast: "Write: Blessed are they that are called to the Marriage Supper of the Lamb. And He saith to me: These words of God are true" (Apoc., xix. 9).

THIRD SUNDAY AFTER PENTECOST

Religion of the Heart*

By S. A. PARKER, O.S.B., M.A.

"I am come to cast fire on the earth, and what will I but that it be kindled?"
(Luke, xii. 49.)

SYNOPSIS: Introduction: Two arresting facts. An illustration.

I. Meaning of Devotion to the Sacred Heart.

(a) *Nature of our Lord's claim on us.*

(b) *Nature of the response He expects.*

II. Faced by these facts, we ask: "What can I do?" The answer is: "Share your life with our Lord."

(a) *By keeping near to Him and never saddening or disappointing Him.*

(b) *By sanctifying each action by a pure motive.*

III. Concluding prayer.

Two very real facts are suggested by this Gospel, and, if we ponder over them both, side by side, how shall we find an explanation? The first fact, which overwhelms all those who pause to consider it, is this: "God so loved the world that He sent His Son." The Son Himself came, and we know well how He manifested in every episode of His life that personal love of His for each one of us. With the fullest meaning could He exclaim: "I came to cast fire on the earth, and what will I but that it be kindled?"

That is the first fact. The second is a striking contrast. St. John records of his own time: "He came unto His own, and His own received Him not." And that is true also today. Statesmen strive, earnestly no doubt, to put the world aright; yet they ignore our Lord. Philanthropists, warm in sympathy it may be and practical in method, nevertheless leave our Lord entirely out of their considerations. The mass of mankind, it would seem, are apathetic, uninterested in our Lord. Men and women will run after any will-o'-the-wisp that attracts them by the merest religious sentimentality; anywhere, everywhere, will they turn to satisfy the human heart. But our Divine Saviour is left aside, pushed aside. That is the second fact.

"THE MOST DESPISED OF MEN"

You perhaps have seen a certain modern picture. On the right is

* This impressive sermon might be also appropriate for the last Sunday of October (the Feast of Christ Our King), on which the Holy Father desires all Catholics to consecrate themselves to the Sacred Heart.—Editors.

a marble stairway. It leads up to a brilliantly lighted hall. Within are men and women, fashionably dressed, engaged in every pleasure and pastime—feasting, singing, dancing, gambling, engrossed in frivolous conversation. This scene portrays, in a word, all forms of worldliness. On the left side is an ordinary crowded street of a town. The boy, the man, are shouting their wares for sale; the busy housewife is marketing; merchants and professional men are pursuing their avocations; all are hurrying and eager, impelled by the struggle for existence or drawn on by life's ambitions. In the center of the picture, high on a pedestal, just lightly shrouded as it were in a mist, is a Figure, a pathetic Figure. And all pass by and ignore that Figure. The title of the picture is: "The Most Despised of Men."

No time, no thought, no wish, to see the Figure of Christ! Heathen races may ignorantly worship their stocks and stones, and individuals in our midst, brought up on the vaguest ideas of religion, may find some excuse. There are, doubtless, among them varying degrees of wilfulness, and we must judge no particular fellowman. But most men, one would think, in our so-called Christian civilization have clear and even abundant evidences of Christ's Coming and Christ's claim over the human heart. Men could see that Sacred Figure *if only, as they passed, they looked.* Saddest of all is the case of those who have seen—and have despised. I mean chiefly apostate children of the Church. Let us make reparation for others, but let us today look mostly to see if we ourselves realize the nature of that appeal of Christ our Lord.

MEANING OF DEVOTION TO THE SACRED HEART

If the painter of that picture had been a Catholic artist, he would have put there the Figure of the Sacred Heart, "the Lover of Mankind." That Figure is familiar to us in our churches: those pierced hands outstretched, that gesture welcoming all in labor and weary; that Heart exposed—the symbol of Love—with the emblem of the crown of thorns, surmounted by the cross. That Heart wounded by men's ingratitude, yet burning still with love for men. Such were the symbols of yearning revealed to St. Margaret Mary. The spirit of those Revelations has been endorsed, ratified, promulgated by the official Church. Our Holy Father crowned the Jubilee Year

celebrations by fervently dedicating the whole world again to the Sacred Heart. The Feast we are now keeping gives us the opportunity of recalling His Love and of renewing our heartfelt response.

NATURE OF OUR LORD'S CLAIM ON US

By becoming man, our Creator translated into a sphere which human nature can understand the Infinite Love of God. He came "to cast fire": these are His own words. See the Good Shepherd, wearied and footsore, carrying the straying sheep on His own shoulders, rejoicing. Hear Him say: "I have compassion on the multitude." See Him the Friend, not only of faithful apostles, but of the erring Magdalen. Watch Him weep at Lazarus's tomb so that the bystanders exclaim: "Behold how He loved him." Enter into His emotion as He gazed on Jerusalem, the apostate city, and lamented so touchingly: "How often would I have gathered thy children as a hen gathereth her chickens beneath her wings; but thou wouldest not." Recall the widow of Naim. Remember the Garden of Gethsemani. Review the Way of the Cross, when, generously forgetting self, He addressed those "daughters of Jerusalem." His life is all of a piece. You can ponder a thousand incidents.

What does it all mean? A mystery of Love Divine! He would appeal, not just to our cold reason, but to our imagination, to our whole emotional nature: to those stirrings of our heart, our feelings, which, though they themselves do not constitute devotion, have yet a most powerful influence in arousing our devotedness to Him. "Thou shalt *love* the Lord thy God," was the sum of the Old Testament commandments. What motives, what incentives, we have in the New Covenant! In reading the Gospels, that which strikes one most, as the proof of the Divinity of Jesus Christ, is not so much His miracles—real proofs though these be—but that constant claim He made again and again, in this way and in that, to be the center, the focus of all hearts, to be the utmost satisfaction of every human being. In sum, to be what God alone can be to the creatures He has made. "Come to Me," He invites, He bids. Along with this claim to possess the prerogative of God alone—an absolute sway over each one—we see His "desire," His "thirst," His love, manifested in a human way that all can understand. And, as in the crucifix we see a call to remembrance and hear His words: "If I be lifted up, I

will draw all to Myself," so our Lord's express wish was that He should be remembered and honored by the public exhibition of an effigy of His Sacred Heart. Yes, devotion to the Sacred Heart is the answer to all heresies, to all shallow views—to all cold views—of religion. This eminently Catholic devotion forces us to understand: "I came to cast fire."

NATURE OF THE RESPONSE HE EXPECTS

From this real deep insight into our Lord's appeal to us, we may deduce the kind of response He expects from His true followers, the response He has a right to claim. Some there are who consider religion to consist in a program of services, of respectability or uprightness of life, of devotedness to the needs of fellowmen, or in the weaving of high mystical thoughts. From true Christians He asks not the cold, calculating fulfilment of duty, nor respect only, nor reverence only. He wants more than goodwill, more than obedience, more than faith and submission of mind. He asks—God asks!—could any man have guessed it beforehand!—He asks for *affection*: for something truly human, something warm, something enthusiastic. Anything less is an ungrateful return to One who has first *loved* us so much. "What will I," He says, "but that the fire be kindled?"

WHAT SHOULD WE DO?

Thus, when we are faced, as I said previously, with two very real facts—His great Love and the coldness of mankind; when we realize the complaint of the Sacred Heart to St. Margaret Mary that He receives in return only man's ingratitude, surely our attention is riveted. We search our own hearts. We interrogate ourselves: "What, then, can *I* do for Him?"

Now, in our moments of fervor, in our seasons of new resolution, we too often endeavor to take on something new, some additional practice, whether of devotion or of penance. But then alas! when the stirring of emotion has passed, when the freshness of novelty has worn off, we find ourselves again weighted with the trammels of self. A reaction follows; we fall back into our former lethargy. Today I would suggest to you all, not some new burden, but henceforth the sincere endeavor *to share your daily life with*

our Lord. He has manifested Himself as Father and Friend—and more. Cannot we persuade ourselves of His personal interest, His personal sympathy? He wishes to share with us our joys, our anxieties—all that passes. He is concerned, not only with the great events of our life, but also—shall we say?—with its trivialities, its common daily experiences. How do we treat an earthly bosom-friend? Let us in the same way refer each thing, everything, to Him.

WE MUST KEEP NEAR HIM, AND NEVER SADDEN OR DISAPPOINT HIM

Guided and impelled by this love for the Sacred Heart, we shall then be attentive to two marks of friendship. First, friendship demands that we should never sadden and disappoint. Our human frailty He will compassionate and assist, provided we really try never to allow any wilful turning from Him. Worldliness, frivolity, jealousy, uncharitableness, and the like, set up barriers, just as if one should close the shutters of a room so that the warmth and light of the sun cannot penetrate into it. A clinging to the gratifications of self will separate us from Him. Faithfulness to His wishes is thus the first test of sincerity. "If you love Me," He said, "keep My commandments" (John, xiv. 15). Mortification of worldly desires will promote nearness to Him.

WE MUST SANCTIFY OUR ACTIONS BY A PURE MOTIVE

Secondly, nearness to Him will produce a further active characteristic of a loving heart—the desire to please. Hour by hour, in everything and each thing we do, let it be our deliberate aim to please the Sacred Heart. "Lord, I do this solely to please You."

This double intention should be behind all our daily activities. As an abiding purpose, it will be ever-operative as the spring in a watch—a source of real endeavor. But, so distracted are we and so fickle, we should aim at constantly renewing this purity of motive—certainly at regular times, such as at our morning prayers and when we hear Mass and receive Holy Communion. More than this, a little determination would enable us to bring it fully before our consciousness often during the day, until this practice should become, at all times and in all places, an easy, natural and real habit. Such

a simple turning to Him can bring no reaction, no weariness. It will become the sole satisfaction of one whose religion is the *religion of the heart*.

"O Lord Jesus, inspire us today to dedicate and consecrate to You our wills and all our desires. May we never again be separated from You by wilful sin! May we never withdraw from the intimacy of Your loving presence! We wish to make amends for the coldness of the world and most of all for our own neglect. Burn into our memory the records of Your burning love, that we may never forget. Stir up in our hearts the fire of Your love. Make us ever ponder in our minds Your yearning that this fire may be kindled."

FOURTH SUNDAY AFTER PENTECOST

Loss and Gain

By JOSEPH A. MURPHY, D.D.

"Leaving all things they followed Him" (Luke, v. 11).

SYNOPSIS: I. Saint Peter's vocation.

II. His loss: country, property, family life.

III. His gain: glory, happiness, union with Christ, martyr's crown.

IV. Our vocation: let us follow Saint Peter's example rather than that of the rich young man who rejected Christ's invitation.

V. We cannot lose in serving Christ.

The vocation of St. Peter depicted for us in the Gospel of this morning is a theme well worthy of our consideration. For we ourselves are called like all Christians; we, too, have received a vocation to follow Christ, and we might well meditate on the loss and gain of St. Peter due to his fidelity to his vocation. He realized after the miraculous draught of fishes that Christ was God as well as man. His first impulse was to run away from that sacred Presence. Conscious of his unworthiness, he tried in his humility, to escape his vocation: "Depart from me for I am a sinful man, O Lord." "From henceforth thou shalt catch men," was Christ's answer. Immediately "leaving all things, they followed Him."

ST. PETER'S LOSS

Living nearly two thousand years later, and realizing the gain

that St. Peter made by corresponding to his vocation, we are almost tempted to smile at these words: "leaving all things." His loss seems so absurd, when compared with his gain. When we think of the property of a poor fisherman of Galilee—a boat, a few nets—we are not so deeply impressed by that phrase of the Gospel writer: "leaving all things." But, before we dismiss it too lightly, let us consider just what St. Peter abandoned on that morning when he left all to follow Christ.

He left his country—his beloved Galilee with its beautiful lake set in the bosom of the hills; and loss of country is a heavy loss, as those know who live in exile. He left his family and friends, associations humble perhaps but consecrated by love. He left his boat, the means of livelihood dear to him as a boat always is to a fisherman. It had carried him through many a storm, and doubtless on the day he acquired it he felt rich. He left his nets so necessary to the toiler of the sea—nets which showed signs of the labor of his own hands where he had often repaired them. He left his work, in which he had been happy. All true workmen love their work, and this is particularly true of those who follow the sea with its charm and mystery. He abandoned all this and more, for he laid down his very life. If he could have looked down the years, he would have known that he virtually sacrificed his life on that morning when, with full faith in Christ and a deep sense of his own unworthiness for the high duty imposed upon him, he left all things and followed Christ.

So much, then, for the story of his loss. And, while we might have been tempted in the light of two thousand years to belittle the loss of a fisherman of Galilee in leaving all to follow Christ, let us not forget that he was a man with a true heart, impulsive and affectionate, that he felt his loss just as keenly as we would, if called upon in this special way to give up our country, family, friends, associations, business, and lives to go out into the great unknown on a divine adventure.

ST. PETER'S GAIN

It is only in the light of the subsequent history of two thousand years that we are tempted to make little of the loss of St. Peter, because we realize what he gained by following his vocation and

being faithful to it. His gain so vastly outweighed his loss that we are tempted to smile at any mention of loss. What glory, what deathless fame is his! Last year alone a million pilgrims, and down the centuries an unnumbered host have journeyed to Rome. To visit the tombs of the Cæsars? To view the imposing remains of imperial Rome? No! One great idea has made all roads lead to Rome. These pilgrims all shared that one great idea—to pray at the tomb of the Fisherman, to have audience with the successor of the Fisherman, to receive his blessing, to carry holy memories and benedictions to far-off places. For over immortal Rome, surmounting her proudest monuments, is the dome and the cross of glorious St. Peter's, the tomb of the Fisherman. Under that dome we read in letters of gold: "Thou art Peter and upon this rock I shall build My Church."

There is no man living who would not wish for such glory, for this is no mere vainglory! There is something godlike in the aspiration to such glory—not to the foolish glory of the world, but to that true glory which comes to heroes, that true glory which is godlike, because God created the universe to give glory to Him in Heaven; that true glory which the angels sang, "Glory to God in the highest"; that glory which the Cherubim and Seraphim chant with unceasing voice, proclaiming that the heavens and earth are full of God's glory.

Not only this immortal glory was his, but also the true happiness that comes to one who has found his real work in life, to one who follows his true vocation. Even the worldling might well envy the happiness which springs from obedience to God's will, from consciousness of duty fulfilled before God and man. This supreme happiness was St. Peter's, for he labored the rest of his life to give glory to God and to help his fellowman.

Happiness came to him, too, by union with Christ. When the aged priest of the Temple saw Christ, he pronounced those words: "Now thou dost dismiss Thy servant, O Lord, in peace." One glance at Christ was his sufficient reward. St. Peter's reward was to live intimately with Christ in this life. He heard His words, he witnessed His miracles; he followed Him closely. This was surely gain, to achieve union with Christ—the aspiration of every true mystic and every true Christian soul. Furthermore, he gained

the martyr's crown, that everlasting crown, on the Vatican Hill when he sealed a life of service *with his blood*, gloriously dying in testimony to Christ.

Truly was he called Peter, which means the "Rock," for his character stands throughout the ages, like a rock of the mountain, unshaken and unshakable. It is seamed and gashed here and there with faults which characterize human weakness; there are deep abysses of failure, but it pierces the sky in heavenly aspiration, a bridge from earth to Heaven. For the work of St. Peter—Pontifex Maximus, which means the "greatest bridge-builder"—is precisely this, to build and guard that bridge by which men may safely and surely pass from time to eternity, from earth to Heaven.

Who shall say, then, that his gain did not vastly outweigh his loss in the achievement of immortal glory, in the happiness of following a sublime calling, in the union with Christ he enjoyed, in the martyr's crown he wears for all eternity?

OUR VOCATION

Surely these gains, these triumphs, should encourage us to follow, to be faithful to our own vocation. For we have been called to follow Christ as surely as was St. Peter. "If any man come to Me and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple" (Luke, xiv. 26). These words are addressed to everyone who calls himself a follower of Christ. We must love Christ more than anything else in this world. "Amen, I say to you, there is no man that hath left his house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive much more in this present time, and in the world to come life everlasting" (Luke, xviii, 29-30).

In these texts is a summary of our possible losses as well as of our everlasting gains. We may have to face losses as St. Peter did. We love our family, friends, associates, business, with deep and abiding love, but we must follow our vocation—*i.e.*, we are called upon to love Christ more than all else in this world. St. Peter lost all to gain all. He gained all by trampling on the world when it interfered with his vocation. He saved his life by throwing it away. He knew the Lord was generous in reward with

eternal credit. He knew that even a glass of water given in His name to parched humanity would be forever remembered. Shame on us and our infidelity to our heavenly vocation when we barter heavenly rewards for earthly gains! Let us face our losses, if necessary. Let us cheerfully offer to the Lord something worth while, something that costs.

LET US TAKE WARNING FROM THE RICH YOUNG MAN

I am reminded of one case in the Gospels where a man was afraid of the cost. Afraid to take a loss, the rich young man turned aside when the Lord called him to a higher life. "Sell all and give to the poor and come and follow Me." What did he possess? How petty, how insignificant his wealth from the distance of two thousand years! Dust and ashes centuries ago! What was his loss and what his gain? He saved his wealth. He lost happiness on this earth in the consciousness that he had not done the will of God. He lost union with Christ. He lost imperishable fame and glory. Had he followed his vocation, his name like that of Matthew, Mark, Luke, and John, like Peter and Paul and Andrew and the rest, would have been remembered by all succeeding generations and called beloved. His name would be recalled every day on thousands of altars. What was his name and what his subsequent history? Did he even save his soul? We do not know. All that we know is that a rich young man turned away from his divine vocation. He wished to gain all, but it is to be feared he lost all.

God grant us the grace to be faithful like the Apostle Peter; and if we occasionally fail as he failed, God give us grace and strength to rise as he rose. Whatever we lose by fidelity to God's service in this world, we may count as gain. The desire of the world, happiness and peace in this life, is ours. We shall have conquered ourselves, and thereby conquered the world. We, too, shall gain eternal glory, for our names shall be inscribed in the Book of Life, and, like stars, we shall shine in glory when the world and its fools' gold and tinselled glory shall have passed into the nothingness from which they sprang.

FIFTH SUNDAY AFTER PENTECOST

Justice

By FERDINAND HECKMANN, O.F.M.

"Unless your justice abound more than that of the Scribes and Pharisees, you shall not enter the kingdom of heaven" (Matt., v. 20).

SYNOPSIS: *Introduction: The virtue of justice, which gives God and man their due, is based on the observance of all the laws of God, especially that of charity.*

I. The fulfilling of the letter of the law is not sufficient without the spirit of the law which is charity. (1) The law of God is holy and immutable. (2) This does not mean that man should become rigid in the observance of the letter of the law and regard the law an end in itself. (3) It means that he should grasp the spirit, the soul of the law, which is charity.

II. The Pharisees lacked this spirit of charity and practised only external justice. (1) They considered themselves just, if they did not commit great crimes, but practised no good works. (2) The external good work must be enlivened by the spirit of charity.

III. Our Saviour warns us against the justice of the Pharisees.

Conclusion: May the true justice of God fill the souls and hearts of men!

Justice is a virtue which gives every one his due: "to Cæsar the things that are Cæsar's; and to God the things that are God's." In other words, the just man fulfills all his duties towards God and man. Justice is founded on the observance of *all* the laws of God. In the first place, it is based upon the fulfillment of the two principal commandments of the Christian Religion, namely, the love of God and of neighbor; for upon these two commandments, according to our divine Saviour, depends the whole law and the prophets, the inculcators and expositors of the law of God. Charity, love, is the true fulfillment of the law; for says St. Paul: "Love, therefore, is the fulfilling of the law" (Rom., xiii. 10). Charity and justice are, in a certain sense, one and the same, for justice cannot be done without charity, without love. Charity is the queen and mother of all virtues. By it all laws must be interpreted and mitigated, and by it all laws and all virtues have to be informed, for charity, the soul of all laws and all virtues, must enliven and vivify them.

In order, then, to practise the virtue of justice, it is not sufficient to fulfill the letter of the law; we must also grasp its true interior

spirit, "for the letter killeth, but the spirit quickeneth" (II Cor., iii. 6). Just as little it suffices for faith in Jesus Christ to acknowledge His Divinity, for true faith in Christ consists in this, that we see in Christ Jesus, at all times and in all places and amid all conditions and circumstances of life, the only salvation of the world; that we are unable to live without Him; that we follow His words and example in the path of life He has traced out for us; that we put our entire trust and confidence in Him and adhere to Him with unswerving fidelity, in order to form an ever closer union with Him. He himself tells us: "Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in Me. I am the vine; you are the branches; he that abideth in Me, and I in him, the same beareth much fruit; for without Me you can do nothing" (John, xv. 4, 5); or, as the Apostle Paul portrays it to us: "I live, now not I; but Christ liveth in me" (Gal., ii. 20).

THE LAW OF GOD IS HOLY AND UNCHANGEABLE

The law of God is holy and unchangeable; for God Himself is the law. For this reason our divine Saviour says in the Sermon upon the Mount: "Till heaven and earth pass, one jot or one tittle shall not pass of the law, till all be fulfilled" (Matt., v. 18). Man cannot change the law of God, but he has the duty to fulfill it. By this alone can man become great, interiorly holy and just before God, that he fulfills the whole law, that from his natural changeableness he may attain to unchangeableness, that he may progress from an imperfect condition to a more perfect state, from a reed shaken by every wind to an inflexible character, from a man of whims and caprices to a firm observer of the law.

Does this mean that he should become narrow-minded, pedantic, hardened in his opinions, and proud, like the Scribes and Pharisees? Does it perhaps mean that a Christian should cast his religion and piety entirely into the rigid form of a certain exact faithfulness to the letter of the law, of certain precise habits and customs and pious exercises, of definite rules and methods? Are there not many Christians who are faithful to the letter of the law, who perform many religious exercises of piety, and who yet, in spite of their many religious exercises, are not religious, and despite all their piety

are not pious. They do not carry the law within, but without, themselves. They know the letter of the law, but they do not comprehend its spirit and virtue. They consider and observe the law solely in itself; they regard it as an end in itself, apart from its true end and purpose, which is charity or love.

To observe the law does not solely mean to do or not to do this or that action commanded or forbidden by the law; it means much more. It means that we comprehend and grasp and absorb the soul and spirit of the law, in order that it may penetrate and inflame us, and with its greatness, breadth, height and length may make us interiorly great and broad. This soul of the law, this spirit, import, end and purpose of the law, is charity or love. "Love therefore is the fulfilling of the law," says St. Paul (Rom., xiii. 10).

THE PHARISEES LACKED THE SPIRIT OF CHARITY

The sin of the Pharisees consisted in this, that they did not endeavor to grasp or lay hold of the spirit of the law. They thus robbed the justice, which they externally willed and practised, of its soul; they lacked charity, which must be the lifegiving soul of every thought, word, and action, which bids us do everything for the greater honor and glory of God and for the salvation of immortal souls. In order to be just and merit heaven, they thought it sufficient to fulfill the letter of the law. Their justice and piety was an altogether external virtue; their entire service of God was a purely legal one. The Pharisees had in reality become a caste among the Jews, to whom the words of Holy Writ applied in all their fullness, "This people honoreth Me with their lips; but their heart is far from Me. And in vain do they worship Me, teaching doctrines and commandments of men" (Matt., xv. 8-9).

The Pharisees considered themselves already to be justified if they did not commit murder, or robbery, or theft, or adultery, even though, on the other hand, they performed no good works. The defect of their justice consisted in this, that it had not its root in charity, in love. A justice, however, that is not animated and enlivened by charity, by the love of God and neighbor, has no supernatural worth or value, and will not stand before God. It is not a justice pleasing to God, if I do not kill and thus shun the injustice of action, but at the same time give room in my heart to anger,

hatred, enmity and revenge; if, with the injustice in deed, the injustice in thought and mind is not also avoided. God demands of a just man, not only clean hands, but also a clean, pure heart; and the Lord, who is the searcher of heart and reins, will reject and condemn a man of an impure, love-lacking, inimical, revengeful heart, even if he keeps himself free from external sins of action. Moreover, it is difficult to avoid the evil deed, if the ax is not laid at the root from which spring the works of evil. If the tree is evil and poisonous, the fruit will be no less evil and poisonous; for an evil tree cannot bring forth good fruit. The tree in our case is the mind, the heart of man, from which proceed the thoughts, the words and the actions, both good and evil, of men. The man that counts before God is above all the inner man; for this reason, God will value and judge each work according to its interior content, and not according to its exterior form.

An external good work, which has not charity for its object, end and purpose and charity for its motive-principle, is dead and cannot justify man before God. The avoidance of the evil deed and the avoidance of the evil thought must go together, or else man remains unjustified in the sight of God. Not without reason does the Apostle of the Gentiles place the hymn in praise of charity amid his declarations concerning the gifts of divine grace: "If I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal" (I Cor., xiii. 1). Do not these words show clearly and forcefully that every action, may it externally appear to be ever so great and good, is a shell without a kernel, if the external good work lacks the lifegiving worth and value of the interior spirit of love? Because the Pharisees lacked this interior spirit, this harmony between the external good work and the interior spirit of love, all their good works were not pure, unalloyed gold before God, but only shining brass; and hence to them were directed the words of the Lord: "Amen I say to you, they have received their reward" (Matt., vi. 2).

OUR SAVIOUR WARNS US AGAINST PHARISAISM

Our divine Saviour warns us against a justice which scrupulously observes the lesser prescriptions of the law, but is unscrupulous and conscienceless in regard to the observance of its greater precepts,

"Unless your justice abound more than that of the Scribes and Pharisees, you shall not enter into the kingdom of heaven." In these words our Saviour has once for all condemned Pharisaism—not only the Pharisaism of His time, but the Pharisaism of all times, including that which prevails today. For Pharisaism is rife also in the world of today, when we not only lose ourselves in external things and rob our actions of their true soul—charity—but also go so far as to change religion into politics, and Christianity into a neopaganism. The marks of true justice our divine Saviour lays down in these words of today's Gospel: "If, therefore, thou offer thy gift at the altar, and there thou remember that thy brother hath any thing against thee; leave there thy offering before the altar, and go first to be reconciled to thy brother; and then coming thou shalt offer thy gift" (Matt., v. 23-24). He who desires to be just in the eyes of God, must fulfill all his duties, must keep all laws without exception; for "whosoever shall keep the whole law, but offend in one point, is become guilty of all," says St. James (ii. 10-11). It pertains to the virtue of justice to "give to God the things that are God's"—to regulate our life according to His holy Will. But we must likewise give to the neighbor what is his due; and justice towards our fellowmen demands that we should avoid not only offensive actions, but also, with like conscientiousness, offensive words and an inimical spirit; that we should be mild and kind, merciful and forgiving, even when in human infirmity, or passion, or malice, our neighbor has violated the laws of charity towards us. "If then you fulfill the royal law: *"Thou shalt love thy neighbor as thyself,* you do well," says St. James (ii. 8-9). "But if you have respect to persons, you commit sin, being reproved by the law as transgressors."

God grant that the virtue of justice, according to the mind and heart of our Saviour, take possession again of the minds and hearts of men. That would be our salvation and the world's, for then, in the words of Holy Scripture, justice and peace would kiss each other.

Recent Publications

The Minister of Christ, or Ascetical Notes and Reflections for Priests. By Rt. Rev. John S. Vaughan, D.D. 2 Vols. Price per set: \$4.00. (Joseph F. Wagner, Inc., New York City.)

Standing on the threshold of eternity, the venerable author addresses this touching message of exhortation and consolation to his fellow-priests, reminding them of the sublime dignity of their office and of the temptations which so frequently assail even the anointed of God. However, it is not to its moving eloquence or its holy enthusiasm—touchingly beautiful though its pages are—that the work owes its chief inspiration; it derives its main value and appeal as a document based on personal knowledge gleaned by the author during his long and fruitful years of labor in the vineyard of the Lord. Like the good parish priest in *The Canterbury Tales*.

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Unlike his two more conspicuous brothers, the Cardinal Archbishop of Westminster and the eloquent Jesuit preacher, Bishop Vaughan was shy and diffident, humble and retiring, his thoughts being apparently occupied with eternity rather than with time. Yet, in his own sphere, his success in the service of the Lord was possibly not inferior to the public achievements of his two kinsmen, with whom popular phraseology so often included him in the "Trinity of Thought, Word and Deed." In his many retreats to the clergy and religious of Great Britain and Ireland, in his sermons and lectures in the United States and Canada, he exercised that deep influence which always flows from a beautiful personality. His books—"Thoughts for All Times," "Faith and Folly," and his "Sermons"—were immensely popular, and were translated into several languages, bringing countless souls to repentance or conversion. Yet, his last work, which (like that of the Venerable Bede) was scarcely completed when death called him away, seems destined to be his greatest gift to posterity.

It is a legacy especially to his fellow-priests of all times—an inspiring summons to imitate and emulate the love and zeal of the Beloved Disciple, and to avoid the treason and vices of the recreant Apostle. From the first chapter (*The Sanctity of the*

Priest), to the last (*The Thought of Eternity*), the author describes the characteristics that should mark the priest, the vices he must avoid, the zeal he must display, if he is to fill the august rôle assigned by Christ to His ministers.

Not only is the work an inspiring book of meditation, a rare manual for spiritual reading, but from its teeming pages the priest may draw abundant material for sermons and instructions. What consolation in sorrow, what solace and strength in apparent failure, what an assurance of final peace, one draws from its chapters! Nor is it a book for priests only. Its sincere piety and lofty dignity, its purity of diction and lucidity, its knowledge of human nature, and keen spiritual insight, make it an ideal work also for religious and the laity. It has been styled a "spiritual gem" and a "classic." Neither title is exaggerated, for it is one of the most satisfying spiritual treatises of modern times. In fact, the author seems to have so largely recaptured the high spiritual mood of the great fifteenth-century mystic that one is tempted to describe his work as an adaptation of "*The Imitation*" to the practical needs of today.

T. P. P.

The Elements of Ethics. By Charles C. Miltner, C.S.C. Price: \$2.25. (The Macmillan Co., New York City.)

This work is a thorough examination into the basic principles of human acts with especial regard to their morality and their relation to conscience, to the divine and also the human law. It also considers the rights and duties of the individual members of human society. The relations of man to God, to the State, to his neighbor, and finally to himself, are stated and explained in a manner that is clear and practical. Man is a social being whose end in this life and also in the future world is the attainment of happiness, but, in order that this end may be sought for with some hope of success, it is necessary that he follow along a well-marked course. The blazing of this trail was first begun on Mount Sinai, when Almighty God gave the Ten Commandments to the Children of Israel; it was carried on through the precepts of the Mosaic Law, and was given a further impetus by the teachings of Christ, the Messiah. The Church which Christ has commissioned to teach all nations, has never failed to explain and uphold the moral precepts of her Master, and with the aid of philosophy has formulated these same precepts into a system of Ethics, which has been the source of much good in this world and has guided many souls safely on their perilous journey through life. It is this system which Father Miltner treats in his admirable text-book. Well-selected "study questions" and "suggested readings" placed at the end of each chapter will be of inestimable aid and value to the student and give the book an added

interest and authority. A correct statement of the relations which should exist between the individual, the family, and the State, is one of the main features of the book, and is most appropriate at the present time when so much is being said and written about the position which the State should occupy in the affairs of the private individual.

B. A.

In the Workshop of St. Joseph. By Herman J. Heuser, D.D.
Price: \$2.75 net. (Benziger Bros., New York City.)

In a foreword—or, as the author styles it, “passport”—to the present volume, is the statement that the incidents of this story (since story it is) “are not matter for the biblical critic, but they will be found in the main to agree with the historical data of the period to which they refer.” And, may we add, neither is there in this story matter for the devotee of St. Joseph, who is apt to be misled by the title the author has given to his tale.

The opening scene of the narrative is placed in Egypt at the time of the arrival of the Holy Family and the destruction of Egypt’s idol gods, where Zelah a Hebrew maiden becomes attached to the Holy Family and serves as maid to Mother and Infant. When the refugees return to Galilee, Zelah leaving her parents accompanies them, and acts as “the handmaid of the Lord” until some years later, when, due to the adolescence of the Child, her services are no longer necessary. At this time, her mother meanwhile having died, her father Eliab and her brother Ahijah, find her after a painstaking and arduous search, and all three settle at Nazareth. Ahijah eventually becomes associated with Joseph in his workshop, while Zelah joins the Hebrew matron Hadassah and the group with her to lead the life of the Nazirite recluses, which nevertheless permits her to attend to the daily needs of her father and brother. Hadassah’s group, like many communities since her time, has the source of its inspiration in the life of the Holy Family at Nazareth. The story concludes with the death of Joseph and the appearance of John the Baptist, initiating the public ministry of Christ.

Dr. Heuser has given us the conventional picture of St. Joseph, who is an incidental character in the plot, representing him as “elderly” and “patriarchal,” just as apocryphal sources have so often portrayed him to the detriment of the tradition sustained by Christian art, the sentiments of the saints, and the theological opinion that St. Joseph was after all a young man. As is obvious, the details of the narrative must be of a conjectural nature, and are set forth in a reflected—and we think at times distorted—light arising from New Testament happenings. For instance, is it not the height of improbability that the Youth Jesus worked miracles? The theme, however, gives the author numerous opportunities to explain the symbolism of Hebrew terms and

customs, which he does with his accustomed erudition, and the book is replete throughout with parables, types and figures dealing with subjects ranging from the "Book of Law" to the tools in Joseph's workshop. The volume is a de luxe edition, gold-topped and boxed, and has the appealing feature of maps adorning its inside cover and fly leaves, thus illustrating the "compositio loci."

G.W.C.

Scripture Readings for Times of Retreat. By George O'Neill,
S.J., M.A. Price: \$1.50. (Fred. Pustet, Inc., New York City.)

The chief virtue of this volume, which consists almost entirely of fair-sized biblical selections, is the fact that therein the currently used Douay-Challoner text is slightly modified in places to make it more palatable to the modern reader. The reviewer would like to have seen these modifications more numerous and thoroughgoing, but this is a matter wherein it is difficult to fix a norm. In English-speaking countries there has implanted itself (chiefly through Protestant influence) a feeling that the text of the received vulgar Scripture version is somehow sacrosanct and untouchable. Hence it is perpetuated and used "as is," despite original translational shortcomings and the additional obscurities which have accrued through changes in the English language since the time the translation was first made. Germany, France, Italy, Poland, and recently Jugoslavia, are not so handicapped. Their peoples have available divers modern translations with copious explanatory notes, whilst the Vulgate of course remains stabilizing as the official text. Where the Bible is quoted on liturgical and other formal occasions, the passage is often first given in the Vulgate Latin, then translated by the speaker or writer.

A vulgar version of the Bible in more modern dress is certainly to be desired amongst Catholics. But is this simply to eliminate archaisms and language obscurities of the present Douay-Challoner, or is it to embody also deeper going emendations for intelligibility made possible by modern biblical research? Or is the patina of ages to be left untouched, as if the Bible text were an antiquity for the museum, instead of a book addressed by its Divine Author as much to the men of today as to Israel, God's people of old? The present little volume is an essay, a feeler along this line. Its suggested use for public reading in religious communities will bring about a test of its main feature.

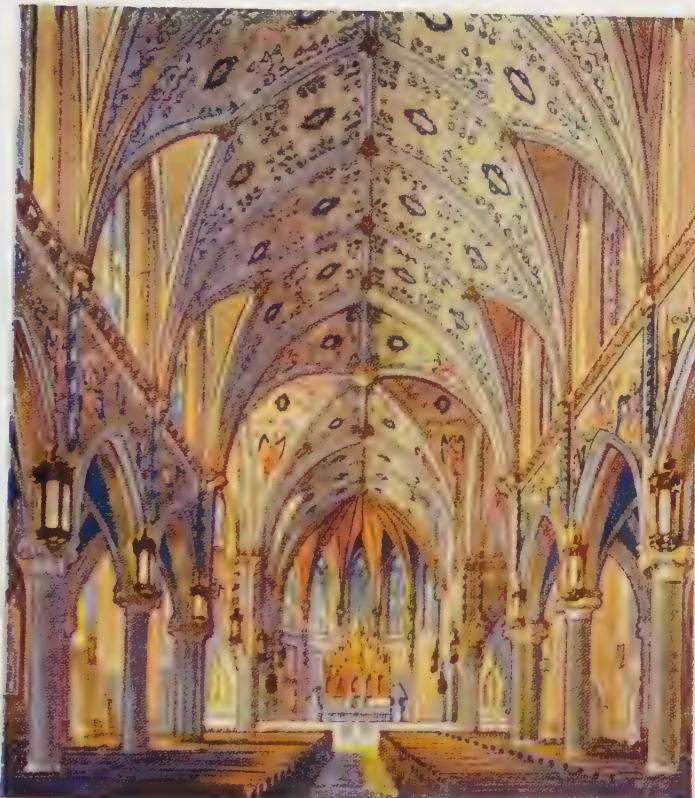
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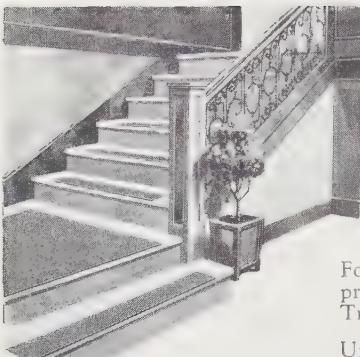
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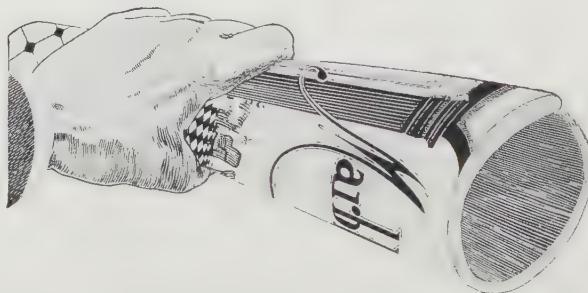
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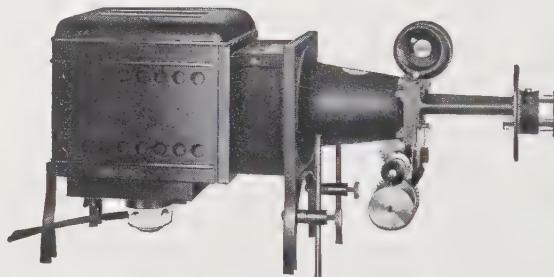
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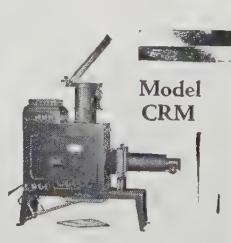
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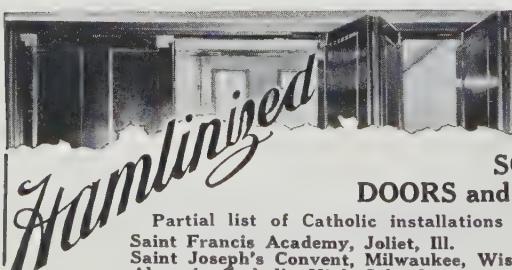
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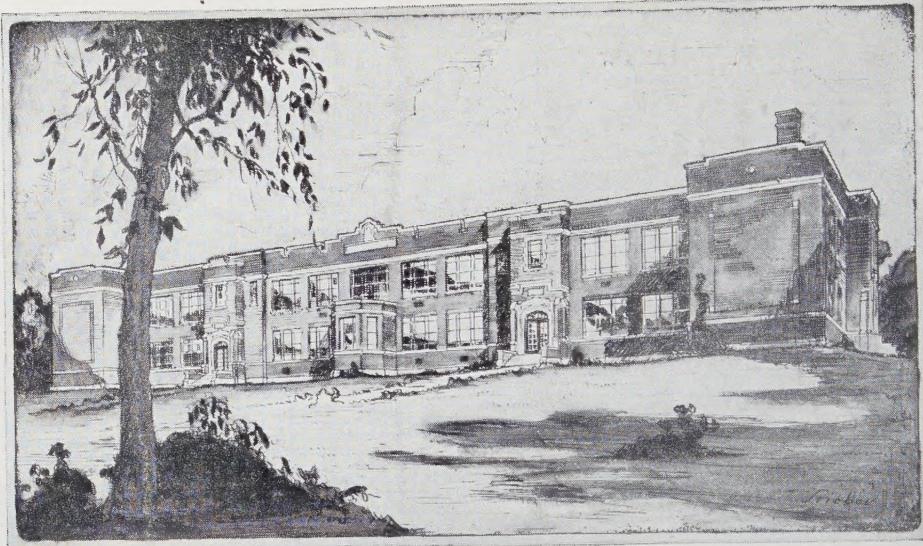
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